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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit.*, c. 6.

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## BISHOP CHALLONER.

(1691-1781).

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It is certainly a rare opportunity for the historian to find now-a-days a comparatively virgin field for his research and one which has besides the additional attraction of being of the first importance. Doctor Burton may therefore congratulate himself on the fortunate circumstance which led him to pick up some eleven years ago in a book stall of Holborn a copy of the *Garden of the Soul*,<sup>1</sup> which proved to be both an unique exemplar of the second edition of that famous prayer book as well as the inspiration for the *Life of Bishop Challoner*,<sup>2</sup> in two volumes, which lie before us.

It would be but to re-echo a universal observation to say that in this work we have a serious and till now the only adequate contribution to the little-known history of the Catholic Church in England during the eighteenth century. But for us, in this country, it is more, since it throws a light upon our own neglected and we might almost say "fabulous" Church

<sup>1</sup> *The Garden of the Soul; or, a Manual of Spiritual Exercises and Instructions for Christians who, living in the World, aspire to devotion.* For bibliography, see Vol. II, p. 328, also Vol. I, pp. 127-136.

<sup>2</sup> *The Life and Times of Bishop Challoner (1691-1781)*, by Edwin H. Burton, D. D., Vice-President of St. Edmund's College, Old Hall, Fellow of the Royal Historical Society; in two volumes, Longmans, Green and Co., London, 1909.



history during the same period. The author deals with original sources to which he has had unique opportunities of access. The modesty and humility of his subject forestalled the likelihood of interesting anecdote or personal reminiscence. Although he suggested Saint Francis de Sales to Milner who knew him well and wrote the most important contemporaneous account of him, yet unfortunately he did not live in the company of any Boswellian friend, like Le Camus, the Bishop of Bellay, to whom we owe so much of what is charming in the life of the saintly and witty Bishop of Geneva.

The reticence of penal days, the silence of habitual recollection and the extreme humility of one whom his contemporaries venerated as a saint, make it difficult to give a graphic portrait of the Venerable Bishop Challoner. He moves through these pages as he moved through the world in which he lived, almost unobserved. Beginning his life as a Protestant, and not formally received into the Church until his fourteenth year, although previously associated with Catholics through his widowed mother who had held a position of trust in various Catholic families, he made acquaintance as a boy with a Catholic chaplain—in this case the famous controversialist, Gower—the type that had done so much to keep the Faith from dying out in England.

He was born three years after the rebellion of 1688, which in expelling James II did its best to exterminate that monarch's religion. Like his fellow Catholics, generally, he clung to the Jacobite cause until after the hopeless episode of 1745 which he had the foresight not to encourage. One does not need to be a Legitimist to sympathize with this forlorn but constant loyalty to a cause that, short of the miracle which never came, was foredoomed to failure. It did not matter much whether Catholics were for the Stuarts or against them, for those of the English tongue at least, were growing gradually fewer in number and if possible, diminishing in influence. Despite the heroic virtue of priests and bishops like Challoner, and their untiring efforts in controversy, and in the development of a Catholic ascetical literature, they were daily brought face to

face with the melancholy fact that their flocks were falling away, that, as bishops prepared for their pastoral visitations, from time to time, there were fewer and fewer great houses at which they were expected to call, and fewer and fewer at which when they did call, they were sure of a hearty welcome, so that when, in 1778, the first Committee of Catholic laity, at the suggestion of the Government, met to prepare their petition, they rudely excluded Bishop Hay from the meeting, Lord Petre saying, "We want no bishops." Bishop Hay was a Scotchman, and the prejudice of Englishmen against Scotchmen then was at its height as Boswell's *Life of Johnson* shows, but this act of discourtesy was typical of the anti-clerical and anti-Papal spirit which displayed itself without mask or disguise at the later meetings of the Catholic Committee in 1782, so well described in Monsignor Ward's *The Dawn of the Catholic Revival*.<sup>3</sup>

Douay College trained Challoner in paths of austere piety when a boy, and in the methods of rigorous controversy. There in the neighboring University he took his degree as Doctor and there in his beloved Alma Mater he studied and taught and ruled in the capacity of Vice-rector until the call of the mission, whispered in the first years of the priesthood, became in 1730 a command which his conscience could not disobey, and thus he returned to London in his 39th year with the applause of his Superiors as "One of ye brightest men that was ever bred in Douay College."

Since 1688, England had been divided into four Vicariates—one of which was invariably in the hands of religious. The clergy consisted of Benedictines, Franciscans, Jesuits and the secular priests ordained in the various colleges on the Continent, but at this time principally in Douay and Rome. The English College at Rome over against which Saint Philip Neri lived in his little chamber before he removed to Santa Maria Nuova, and whose students he is said to have saluted

<sup>3</sup> *The Dawn of the Catholic Revival in England (1781-1803)*, by Bernard Ward, F. R. Hist. S., President of St. Edmund's College. Two volumes, Longmans, Green and Co., London, 1909. Vol. I, Chapter V.



in the words of the hymn "*Salvete flores Martyrum*" was never long in favor on the English Mission. The discipline which the "Stirs" of Elizabeth's time had provoked survived in Challoner's time, and the English clergy had little to say in the government or in the matter of instruction provided for the future missionaries. But Douay was as the apple of the eye of the English Catholic Mission and the various extensions of the secular Missionary Colleges, as St. Omer's and Valladolid, occasioned by the expulsion of the Jesuits from Spain and France, were made on the Douay model. Missionary priests—and both secular and regular were missionary priests in England—had just two kinds of service to perform, either that of Chaplain in a gentleman's house in the country, or Chaplain at an Embassy Chapel in London or at large. The post was difficult in any case and in the most inviting case it was not without its temptations. An inferior man, as a country gentleman's chaplain, became almost a servant, and a man of better parts might frequently, in the impossibility of leading a regular life, become a rationalist like the Reverend Alexander Geddes or the Reverend Joseph Berrington, both clever men and both impregnated with continental Gallicanism and Febronianism together with a liberal dash of doctrinaire scepticism.

Danger, too, was always present and the correspondence of the bishops among themselves, although transparently ecclesiastical, was always maintained in a kind of cipher. Thus Rome became Hilton and the Pope Mr. Abraham, while the Mass was always "Prayers." The penal laws stood on the statute books unrepealed during all of Bishop Challoner's life. In 1767 a worthy priest, John Baptist Maloney, was sentenced to imprisonment for life for saying Mass. Challoner's coadjutor, Bishop Talbot, was arrested twice on the same charge and escaped only through a technicality, the informer having neglected to make sure that his first name was James. And though Lord Mansfield's decision that an informer would have to prove not only that a priest said Mass but the fact of his ordination, put an end to these trials, still what danger lurked on all sides for Catholics, the Gordon riots of 1780, which may

be said to bring Bishop Challoner's career to a lurid close, abundantly show. When the Bishop himself died it was a Church of England clergyman who according to law must read the public service over his body in the little parish church of Milton close to which he was buried. One of the trials of his administration as Bishop was the Marriage Act of 1753 which enacted that all marriages should take place before an Anglican minister and in an Anglican church.

Facts like these make us appreciate the untiring energy and zeal which Challoner displayed especially after his Episcopal consecration in 1741 for the spread of Catholic truth and Catholic piety and Catholic education. It seemed madness then, but time has justified the wisdom of his educational establishments which became in time the parents of St. Edmund's College, Old Hall, and St. Wilfrid's College, Oakamoor. Some of the most interesting chapters of Doctor Burton's book are devoted to the account of the Bishop's literary activity. Literature as such he, doubtless, regarded as a frivolity, but no man ever valued print more than did he. Wholeheartedly he took upon himself to do what had to be done. His Catechism, based on the older Douay Catechism, is substantially the catechism in use in England to-day. It is his version of the *Imitation of Christ* which is most read. He it was who translated Saint Francis de Sales' *Introduction to a Devout Life*. He, too, with an unsparing pen and the King James Version in hand chastised the noble old Douay translation until, as Canon Barry said in a recent number of the *Dublin Review*, the modern English Catholic Bible bears a closer resemblance verbally to the Authorized Version than to that of Rheims and Douay, names, however, which are still found on every title page. In history he compiled the *Memoirs of Missionary Priests* <sup>4</sup> which, because much of what he consulted has been either scattered or lost, is now an historical source of great authority. He, too, set forth the glory of the Saxon Saints in

<sup>4</sup>For an account of this interesting work, see Vol. I, chap. x, of the *Life of Bishop Challoner*, also the appendix to Vol. II entitled Bibliography.



his *Brittania Sancta*, a work for which he must have consulted the *Acta Sanctorum*, though where he could have done so is hard to say.

He seems never to have set up for himself but to have boarded for more than forty years with a Mrs. Hanne, changing as she changed from one obscure street to another in the vicinity of Holborn. For a time he located near Hammersmith near the Convent which perpetuated the ideals of that remarkable Jesuitess and clever English woman, the saintly Mary Ward.

Even History for him subserved piety, and his name has been longest associated with a prayer book, *The Garden of the Soul*, and a book of *Meditations* which in their sincerity and solidity are rightly considered by Doctor Burton as unconsciously autobiographic. He must have been in London in the June of 1753 worrying over the odious Marriage Act which had passed that very month, when a youth named Edward Gibbon, frail and sickly of habit, in his sixteenth year came down from Oxford, a convert to Catholicism after reading Bossuet's *Variations* as he tells us in his autobiography, ashamed, no doubt, in that artful presentation of himself to acknowledge what he freely acknowledged to Lord Sheffield that it was "Robert Persons his bookes" which more than Bossuet made him a Catholic. Up to then he says he had never conversed "with a priest or even a papist till his resolution from books was fixed." Then he went to London to a Mr. Lewis, a "Roman Catholic bookseller in Russell-Street, Covent Garden, who recommended me," he says, "to a priest of whose name and Order I am ignorant." At his feet on the eighth of June, 1753, he solemnly, though privately, abjured heresy. The Bishop lived most of his life in Holborn not far from Covent Garden and nearer to Lincoln's Inn Fields where was the Sardinian Chapel and where also was The Ship in Little Turnstile in which he held clandestine meetings. But it is useless to speculate as to who was this anonymous clergyman, whom Gibbon affects to have forgotten or even what the good Bishop would have thought of this talented boy who later, being handed over to the reprobate sense of the sceptic, neglected to mention



that, in the midst of Protestant surroundings and subjected to daily assaults from his new tutors at Lausanne, he remained a convert for nearly a year, and it was only in June, 1754, that his father learned the welcome news that the stubborn boy had at last given up the observance of the Friday abstinence. "I have since reflected with surprise," says the historian in his autobiography, "that as the Romish clergy of every part of Europe maintain a close correspondence with each other, they never attempted by letters or messages to rescue me from the hands of the heretics, or at least to confirm my zeal and constancy in the profession of the faith."

The reflection is indeed interesting and full of suggestion to those who fancy the study of probabilities. Gibbon's defection from the Church of his adoption would not have wounded Challoner as much as did the defection of so many from the Church of their fathers. His powerful controversies designed for those who accepted the teaching of the Bible were beginning to lose their force on a people who were breathing in with delight the spirit of the Encyclopædists. The intestine quarrels of the English Catholics begun in the days of Queen Elizabeth, when the priests imprisoned in Wisbech Castle in the island of Ely, divided under the leadership of the Jesuit Father Weston and the contentious Doctor Bagshawe, and afterwards maintained during the Archpriest Controversy and handed on to break out intermittently for more than a century, found again occasion for revival in the eighteenth century discussion of the Sexennium, which, by the order of Pope Benedict XIV, applied to all religious. This was followed by the question of Saint Omer's College and the Colleges in Spain opened up by the expulsion of the Jesuits. Challoner, although a secular, was no partisan, and his view of right and wrong would not lend itself to the arguments of diplomacy, nor did he ever heartily approve his friend Talbot's taking over Saint Omer's until after Rome had spoken.

The suppression of the Jesuits, threatened since the days of Benedict XIV and his ruling on the Chinese and Malabar rites, came finally before Bishop Challoner died. It is all over

now and the Society has long since been happily restored, but men would not have been flesh and blood had not the loyalty of the friends of the Jesuits to the Roman See been greatly weakened. How far this contributed to the mental attitude of those who before long were to be the Catholic Committee, our author, prudently avoiding the Scylla and Charybdis of his subject, does not even hint.

In the sadness of his discovery of his own people's antipathy to bishops in 1778, Bishop Challoner cheered his attendants by what all believed to be a prophecy when he declared that "there would be a new people." The Church, if it was to grow, could never expand on the lines it had then laid down, with its clergy more dependent on the gentry than on its bishops. The prophecy has been abundantly fulfilled. The Convert movement, as representing the native English, and the Irish immigration, as representing the backbone of the Church a century later, were then undreamed of, and there seemed to be no compensation for the losses which that profligate, sceptical, purse-proud age brought to the little Catholic body.

The Bishop's long life of ninety years closed after that turbulent riot which drew its name from a fantastic lunatic named Lord George Gordon. There Doctor Burton's work touches closely on topics with which Americans are naturally more familiar than he. The close of what we call the French and Indian War of 1763 had far-reaching consequences. The "troubled times" of Payne's delations from 1764 to 1769 followed it immediately for English Catholics. Moreover, not to speak of its distant reverberations with Lord Clive in India, it produced two distinct effects on the Colonies. Firstly, it led the Home Government to tax the Colonies for part of the costs of the war by which the Colonies profited more than did England. Secondly, it exasperated the Colonies because the Treaty of Paris had accorded the Catholic Canadians the right of practising their religion as hitherto. The Revolution, at least in its origin, was greatly dominated by the scandal of Protestantism over their King's concessions to papists. We owe Martin I. J. Griffin this thanks that he has harped on



this string long enough to make us wish that somebody would take up in an orderly way the study of the part which Protestant Bigotry played in preparing the Revolution. The Home Government realized this,<sup>5</sup> and the overtures which Sir John Dalrymple made in 1777 to Bishop Hay, on the part of Lord North, followed a simple method of reasoning. If it was dissenters in the Colonies—the Church of England people were notoriously loyalist in the Revolution—who grumbled over the favor shown to papists, why not enable the papists at home and in the Colonies to enter the English army and fight against the foes of the Government? That reasoning was especially reinforced by the thought that the most likely ally which the Colonies could obtain would be France, but recently despoiled of Canada and thwarted in India. If the French were to land in Ireland and the Irish Catholics to join them, what trouble might they not both cause the already bewildered Government! Therefore it seemed good policy to follow Burgoyne's advice and let the Catholics fight for England while subject to most of the disabilities of the penal laws. Small as was this measure of relief, perhaps we can interpret what seemed like the hesitations of dotage in the repugnance which Bishop Challoner felt to countenance this baldly selfish proposition. The eagerness with which General Howe endeavored to enlist a regiment of Roman Catholics in Philadelphia in 1778 was due to this first measure of Relief, the first small step on the road to Catholic Emancipation, the last step towards

<sup>5</sup> That this was in the mind of English statesmen at an earlier date is evident from the following extract from a Parliamentary speech in 1774:

Lord Lyttelton said, "that if British America was determined to resist the lawful power and pre-eminence of Great Britain, he saw no reason why the loyal inhabitants of Canada, *i. e.*, Catholics, should not coöperate with the rest of the Empire in subduing them and bringing them to a right sense of duty: and he thought it happy that from their local situation they might be some check to those fierce, fanatic spirits, that, inflamed with the same zeal which animated the Round-heads in England directed that zeal to the same purpose, to the demolition of regal authority and to the subversion of all power which they did not themselves possess." Debate on the Quebec Act in the House of Lords, on Friday, June 18, 1774.—*Am. Archives*, Fourth Series, Vol. I, p. 214.

whose completion the English statesman of to-day stubbornly refuse to take.

Small as was this measure of Relief, it gave rise to riots in Scotland and to the famous three days' bacchanalian fury against the Catholics of London and their alleged friends in the June of 1780. Meanwhile the fast expiring patriotism of the Colonists was revived by French—alias Catholic—money and troops, and perforce universally that which began in bigotry ended in relative liberality. Bishop Challoner did not live to see the end of it, nor had he ever seen that part of his diocese which included the Atlantic Seaboard of the United States and the British West Indies. He besought Propaganda to hand over this territory to the "neighboring" bishop of Quebec; he even asked for a bishop for the Colonies. That, however, was not to the mind of the Jesuits on the mission here, as anybody who reads John Gilmary Shea's *Life of Bishop Carroll*, and reads between its lines can readily understand.

We cannot lay down this book without expressing the hope that the splendid contributions to the history of the Catholic Church in England, which the President and Vice-President of Saint Edmund's College have made during the past year in the *Dawn of the Catholic Revival* and this *Life of Bishop Challoner*, may be an occasion for some American priest or layman to take up a subject like the Life of Bishop Carroll. Shea, in all naïveté and with surprising fulness told that story some twenty years ago, but we have learnt much since then, and these recent books on England have helped us to see much in a new light. History, when it is true is not always written in a vein of eulogy, nor is it ever written with a thesis, and that is a principle of criticism even with those who believe that absolute impartiality is both impossible and undesirable.

The time has, however, come to tell the story of our origins as fully as may be, and we can follow no better model than that set for us by the work which we are considering. It is the life of a saint, for we cannot imagine a man better suited for his time and place than was that holy man whose description in youth as the Good Bishop Challoner, passed insensibly on



the lips of his flock as the years advanced into a title that, perhaps, has only anticipated the Church's verdict in calling him, Venerable. Yet it is also a page of history, long neglected it may be, yet full of examples of courage and patience, and a faith that alone can make tolerable a long martyrdom and labors that to the eye of man bore but little fruit.

AUSTIN DOWLING.

PROVIDENCE, R. I.

## THE CHURCH OF FRANCE IN THE AGE OF THE RENAISSANCE.

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There has recently been published in France the second volume of what promises to be a work of first rate importance on an extremely interesting period of French history, the period, namely, which witnessed the transition from medieval feudalism to modern absolutism. In the first volume of this work, which bears the general title, *Origins of the Reformation*,<sup>1</sup> the author, Professor Imbart de la Tour, of the University of Bordeaux, with a wealth of detail that recalls Taine, traces the evolution of the French monarchy, and of the various classes composing French society, during the second half of the fifteenth and the first quarter of the sixteenth century. These seventy-five years effected a stupendous change in the condition of the kingdom of France. During the hundred years war, France, owing to the strength of the great feudal nobility, was merely a geographical expression; whereas, in the early fifteenth century the king of France ruled the most centralized monarchy in Europe.

In his second volume M. de la Tour describes the religious and moral condition of France during the same period. From the religious point of view the age of the Renaissance witnessed a change in no degree less momentous than that which took place in the sphere of civil government. The Middle Age, with its great theocratic ideal of Church and State, now closed, and the Modern Age, with its strong sentiment of nationality, in religion as well as in politics, entered on its reign. The great fact of European history in the fifteenth century, according to M. de la Tour, was the struggle for supremacy between theocracy and nationalism. The crisis in the long drawn out contest between Church and State now arrived, and at the critical moment the balance of forces seemed on the side of

<sup>1</sup> *Les Origines de la Reforme*, Paris, Hachette, 1905.



the State. This condition was largely due to the grievous losses sustained by the Church, first, during the Avignon period, and secondly, during the subsequent schism, when two or more doubtful Popes claimed the spiritual allegiance of Christendom. The schism was at length brought to an end, it is true, by the Council of Constance, and one Pope again reigned. But the conciliar movement, by which unity was restored, became itself a source of weakness, because of the bitterly conflicting views of the papal and the conciliar parties. The evils of the schism had made a profound impression on Catholic Europe, one consequence of which was that when the unity of the Church was again established an able and numerically strong party of ecclesiastics still maintained the doctrine that a general council of the Church was superior in authority to the Pope. It was universally admitted, moreover, that drastic reforms in the internal regime of the Church were of the most urgent necessity, but a serious difficulty arose when the question was asked, how were reforms to be effected? The enactment of decrees of reform, it is true, came within the legitimate sphere of a council, but the advocates of the council were not content with enacting laws that they feared might never be put in force.

The means that seemed to the conciliar party best adapted to the end to be attained were, first, the frequent holding of councils for legislation, and secondly, the practical control of the executive authority by an international oligarchy into which they sought to transform the college of cardinals.

These revolutionary ideas, which really meant the introduction of a new Constitution into the Church, were suggested by the circumstances of the moment. In the Council of Constance the deliberations were conducted by nations, and the new Pope, Martin V, had been elected by delegates of the great powers represented. The Church, therefore, for the time, took the form of a representative monarchy, a federation of nations, choosing as its President a spiritual chief with decidedly limited authority. But as it would be impracticable for the council to sit permanently, the nations of which it was composed were, after its dissolution, to be represented permanently

at the papal court, and in the character described, by the college of cardinals.

But feasible as seemed this ecclesiastical revolution, its promoters failed to see that it contained some radical defects. In the first place Martin V, from the moment of his election, had no rival claimant to papal authority; he was, in spite of all designs of limiting his authority, the undisputed head of Christendom, the legitimate successor of Gregory VII and Innocent III. Such being the fact, all attempts to circumscribe his exercise of the traditional authority of the papal see were destined to prove futile. The legitimate council of Florence under Martin's successor demonstrated the feebleness of the schismatic council of Basle, and practically decided in the Pope's favor the chief question at issue, namely, whether the Pope was superior to the council or the council to the Pope. The contest with the oligarchy was both more serious and of longer duration. By means of pre-election agreements the college of cardinals, during the period under consideration, made repeated efforts to limit the power of the Pope and transfer to their own hands the supreme authority. At the death of Martin V, for example, the Sacred College stipulated that the future Pope should make no declaration of war, no alliance, no concession of fief or vicariate, establish no taxes, direct or indirect, nor impose tithes without the consent of a majority of the cardinals. Still more extreme were the conditions imposed before the election of Innocent VIII (1484). According to this agreement the cardinals were in future to have the disposal of all manner of benefices, and in addition each individual cardinal was to enjoy the privilege of resuming benefices which he for any reason had resigned, on their again becoming vacant. The cardinals also demanded exemption from all forms of taxation, and absolute freedom of testament. Nor were they satisfied with these numerous privileges; they further stipulated that the Pope-to-be should provide each one of them with a territory or castle within the limits of which his jurisdiction would be absolute, and that the members of the sacred college should enjoy complete immunity from confiscation and ecclesi-



astical censures. Finally, they required that the number of cardinals should not exceed twenty-four, and that no promotion to their ranks should be made without the consent of two-thirds of the college.

But the very extravagance of conditions such as these merely helped to defeat their purpose, and moreover all pre-election engagements had long since been pronounced null and void by a constitution of Pope Clement VI. The result was that in every instance the Popes ignored or repudiated them. The most serious among them, that relative to the number of cardinals, was so regularly disregarded that by the end of the fifteenth century the Sacred College, instead of twenty-four, contained forty-four members. Very rarely also, during this period, did the Popes trouble themselves, in making promotions, about the consent of the cardinals, the consequence being that new members of the sacred college, who owed their elevation to the Pope alone, materially aided in breaking up the oligarchy. So completely was this object achieved in the early fifteenth century that in the consistory of July, 1517, Leo X was able, with little opposition, to create the unprecedented number of thirty-one cardinals.

## II.

While the papacy was thus gradually recovering the authority it had exercised in former ages two other changes of great moment for its future development were also being effected. The first of these was the transformation of the College of Cardinals from an international into a preponderatingly Italian body, and the second the creation out of the territories long misruled by feudal nobles, and little more than nominally subject to the Popes, of a strong, centralized state. In the circumstances of the time both of these changes were of urgent necessity. From an ideal point of view, it might perhaps seem desirable that the Sacred College should in some degree reflect the composition of the Church universal. But practically, in the fifteenth century, there was grave danger that

a strong non-Italian body of cardinals might again become the tool of a foreign prince and thus reintroduce schism. Nor was this danger either remote or theoretical: a few rebellious cardinals of Julius II, aided by France, were able to create the schism of Pisa. But from the reign of Julius no apprehension was felt from this side, since in the conclave that elected Leo X two-thirds of the cardinals were of Italian origin.

The creation of a centralized State in which the Pope would be master, was more difficult to accomplish. Feudal anarchy had enjoyed a long reign in Central Italy, and it is one of the anomalies of the Middle Ages that great Popes like Gregory VII and Innocent III, whose dictates were observed by the most powerful sovereigns, were very often wholly insecure in their own capital. The energy of Pope Julius II brought to an end this state of things; his strenuous pontificate secured his successors a position from which they were able to keep in order their unruly barons, and in addition, exercise, very often, a decisive influence in the political affairs of Italy and Europe. There was a time, said the contemporary Machiavelli, when the most insignificant baron despised the power of the Pope: to-day the Pope commands the respect of the king of France.

Thus in less than a century did the papacy recover much of its ancient prestige, so long partially eclipsed during the Avignon residence and the subsequent schism. But what during this time of the all-important question of Church reform? In truth very little serious attention was given it by any party. It was an excellent controversial weapon in the hands of the conciliar party, and their constant employment of it as a means of weakening papal authority only served to prevent anything of moment being attempted. The once venerated name of an Oecumenical Council came under permanent suspicion at Rome, and with very good reason. Add to this the worldly spirit that reigned in the hierarchy of every country (a spirit largely traceable to the usurpation by kings and princes of the right of appointment) and the fact that the chiefs both of the Church and the State were so materially interested in the con-

tinuance of the very gravest abuses, and one can understand readily enough the failure to effect serious reforms in the fifteenth century.

Yet, in France, with which our author is primarily concerned, something in this direction was attempted, and better still something was actually accomplished. A program of reform was drawn up by an assembly that met at Tours, at the call of Charles VIII, November 12, 1493. After a lengthy enumeration of the gravest abuses that afflicted the Church of France, the prelates participating pointed out, in the first place, that the evil conditions they unanimously deplored were all due to one general cause, namely, the universal non-observance of the prescriptions of the canon law in the government of the Church. Synods, so admirable a means of maintaining discipline, had long since fallen into disuse, whereas ecclesiastical elections were only a memory, since all nominations of any importance were made by the king alone and only confirmed by the Pope. The wholesale grant of exemptions, dispensations, and benefices in commend, moreover, was disastrous in its consequences, for in practice it meant, in the majority of cases, that the higher offices in the Church became the perquisite of the all too numerous class of parasite ecclesiastics who assumed sacred orders chiefly because of the material benefits thus to be obtained, through their influence at court.

After thus indicating the seat of the disease the assembly of Tours had no difficulty in finding a remedy. Reform, said the Abbot of Cîteaux, does not mean the introduction of new institutions, but rather a return to the life, the observances, the rules laid down by the Fathers: to reform is not to transform. Freedom of election, therefore, should be restored, and exemptions from the jurisdiction of ordinaries brought within reasonable limits. The abuses attributable to over-centralization, such as a too liberal grant of dispensations and the conferring of benefices in commend, should be removed. And finally, steps should be taken to eradicate the worldly fiscal spirit so common among the clergy, who must be made sensible of the duties of the state too many of them dishonored.



Thus far the reformers were agreed, but on the question of how the remedies were to be applied divergencies of opinion arose. A moderate party thought it impracticable to go at once from the extreme of laxity to the extreme of rigor, and that due account should be taken of the evolution of society for several centuries previous. The rigorists, on the other hand, would at once revoke all dispensations and depose all existing beneficiaries of commendations. A graver question still was, by what means were the proposed reforms to be carried out? Everybody knew that without the hearty co-operation of the Pope and the king little could be accomplished; would this co-operation be forthcoming? In Rome, Alexander VI reigned: which is equivalent to saying that little could be hoped just then from the supreme authority in the Church; whereas, in France, a very large proportion of the gravest existing abuses such, for instance, as the one from which most of them proceed, namely, royal nominations to church benefices, were usurpations of the civil power. The Bishops of France, too, were by no means enthusiastic reformers, a fact easily understood when the manner of obtaining episcopal sees in that age is recalled. Moreover, political affairs absorbed so much of the bishops' attention that they had little time left to devote to the specific duties of their calling.

Yet the reform movement had taken too firm a hold of the public mind to be wholly abandoned and therefore something had to be attempted. To the credit of the monastic orders certain of them voluntarily undertook the work of restoring their own primitive discipline, and met with considerable success. But as this voluntary movement of the orders was by no means universal, the supreme authorities in Church and State conferred on Cardinal d'Amboise the most ample powers of visitation and correction of the monasteries and priories of France. The Cardinal took up the work with energy and succeeded in effecting important reforms, in the restricted sphere assigned him. But at best monastic reform was but one phase of the question; the real source of the evil was very much deeper, and as too many in high places were interested in leaving it undisturbed little of permanent value was accomplished.

## III.

From these facts it is, therefore, quite clear that in the early sixteenth century no reform worthy of the name could be effected in the Church save through a general council. At first there was little prospect that such a council would be held, but the revolt of certain Cardinals of Julius II and their subsequent efforts, with the support of France, to convene an assembly hostile to the Pope, influenced Julius II to call the fourth Lateran Council as the most effective means of discrediting the rebels. When the council met in Rome May 3, 1512, the hopes of the best element in the Church were aroused in the highest degree and apparently with reason. The question of reform, as was expected, came under consideration, and eloquent appeals were made to the fathers by some of their number to grapple with the difficulties of the situation. But the results were disappointing. Some decrees were indeed enacted that might, if properly enforced, have effected something, but in the main the work of the council resolved itself into the adoption of half measures that in practice were easily eluded. For example, it was decreed that in future no one should hold at once more than four benefices! Commends were abolished in principle, but the Pope could still confer them when he judged it "useful." In the tenth session the question of exemptions from episcopal authority came up for discussion. Exemptions, in certain respects, from the authority of the ordinary had originally been granted to various religious orders as, at the time, the only effective means of introducing reforms and promoting spiritual life among the faithful all over Europe. But although by degrees the zeal of the exempt orders spent itself, they maintained their privileges with tenacity. Moreover, the principle of exemption once admitted, it naturally followed that every cleric or body of clerics with some influence endeavored to profit by it, and so successful were they that in the fifteenth century the authority of the Bishop in his diocese had been reduced almost to a nullity. Pope Leo X, in whose pontificate

the concluding sessions of the Lateran Council were held, spoke on the subject in the strongest terms. The audacity of the exempt, he declared, had grown to such an extent that these privileged personages regarded themselves as immune from punishment for even the gravest offences. Therefore, to end this state of things the council ordained that for the future exempt clerics, both secular and regular, should faithfully perform the duties of their office under penalty of forfeiture of their privileges for non-compliance. Bishops, moreover, were authorized to make a yearly visitation of all houses of female religious hitherto dependent on the Holy See, and the canonical rights of ordinaries over lay patrons of benefices were revived. Leo X also consented to a considerable restriction of the privileges of the mendicant orders, who regarded themselves as not only exempt from episcopal jurisdiction, but as practically superseding it.

Such were the last efforts to reform the Church "in head and members" before the outbreak in Germany. In the best of circumstances they would have effected little; in the age of the Renaissance they produced no results worthy of serious notice. Contrasting the situation in the eleventh with that of the early sixteenth century, M. de la Tour asks why it was that although if anything the abuses of the former age were greater than those of the latter, yet so much was accomplished by Gregory VII and so little by Leo X. In reply he directs attention, first, to the very different types of men of the two ages, and secondly, to the very different circumstances. In the eleventh century the reform forces consisted of a strong corps of the zealous monks of Cluny, led by the great Hildebrand, and supported by the Christian people of Europe. Such a combination was irresistible. In the age of the Renaissance, on the other hand, zeal had grown cold and there were no leaders of the stamp of Peter Damian and Gregory VII. Of the Popes of this critical period some were able temporal princes, some liberal patrons of art and learning. But none of them grasped the critical nature of the situation, and none of them was in any degree capable of rising to the occasion, even when the crisis was actually upon them.



Furthermore, the princes of the palmy days of feudalism with whom Hildebrand had to deal were quite a different type of adversary from that of the kings of the sixteenth century. For several generations a process of centralization had been gradually taking place in every country of Europe, a consequence of which was that the people, in both civil and ecclesiastical affairs, were relegated to the background as wholly negligible. The best intentioned reformers, therefore, had to reckon on every side with kings and princes in whose hands were concentrated all the powers of the State, and who looked askance at programs of reform which would deprive them of the enormous influence, in matters ecclesiastical, they had long enjoyed.

Thus, in the sixteenth century, was the opportunity of effecting the drastic reforms in the Church so urgently needed allowed to pass: it was only when too late to prevent the great catastrophe that the authorities most concerned at length began to realize the consequences of their culpable procrastination.

M. M. HASSETT.

## THE ANALOGY BETWEEN OBJECTIVE REVELATION AND NATURAL KNOWLEDGE.

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The tendency nowadays, in liberal Protestant schools, is to deny all divine revelation *ab extra*. The notion of objective knowledge expressly communicated by God to man, and having for this reason the warrant of divine authority and infallibility, is rejected as a mere fancy that never has been, and never shall be, realized in the earthly life of man. Divine revelation is no longer to be understood as a communication which man receives from God through audible or visible signs, or through a conscious act of internal illumination, but rather is to be identified with the growing perception of religious truth which the mind acquires by the natural processes of intuition and reasoning. It is not knowledge supernaturally made known to God's chosen prophet, and by him and his legitimate successors transmitted to the multitude. It is viewed rather as the outcome of each one's intuition and reflection,—as a religious point of view and spring of action, differing according to the peculiarities and capacities of individual minds, and thus not leading to unity of faith, though vaguely accounted for by the presence in everyone of the indwelling Deity. Thus, to quote one of the able exponents of this view, Doctor James M. Wilson:—"If the assumption, which modern thought and science have been led to make, respecting the fundamental unity and purpose of the whole, corresponds with the facts as so far known . . . we are led to surmise that revelation may be the wrong word for the group of experiences we mean to denote by it, and that we might more correctly call that group of experiences the quickening of the spirit, the illumination of the reason, or the guidance of the will of man by the universal indwelling Spirit of God. We may call it inspiration, if we use that word correctly, as belonging to minds, not to truths apprehended by minds. We are led to regard the experiences

which we have called revelation as rather an intuition of truth and of God, inherent in the nature of man, springing from his sharing the divine life, and as a result of his continuous growth in power and clearness of vision, than, under the more imaginative form, as an unveiling of new truth *ab extra*. Revelation is the expression of the Divine Wisdom taking varied form in the thoughts of man, corresponding to the varied expression of Divine Life in living organisms. It is a more complete, more varied, more continuous phenomenon than in our simplicity we thought.”<sup>1</sup> Again, on page 239, he says:—“A revelation from the Father of all flesh must surely be universal, though varying, like all else, in degree. Every thought of God and of duty and of love, in the saint, in the child, in the heathen, in the most brutalized product of civilization, is truly a revelation of God within. . . . Revelation, under the idea, is not regarded as a body of truths of any kind made known to the intellect, but as consisting in an awakening of personality . . . as a growing intuition of what *is*. . . . Under this idea, again, revelation is not regarded as a body of speculative truth; such statements are meaningless till the mind is ready for them. Rather it is the enlightenment of the whole man, the intensifying of the feeling, the stimulation of the conscience. . . . Life in us is connected with the life of God, as the little pools and creeks on the sea-shore are one with the unseen and infinite ocean.”

Such is the concept of revelation which he thinks alone consistent with modern scientific thought. It is destined, in his opinion, sooner or later to replace the traditional idea, which he terms, “the popular but very crude conception of revealed religion as a scheme of dogmas about God and man, beyond our reason to establish, dogmas originally introduced with miraculous credentials, and now stored in a supernatural authority, Bible or Church.” “Natural religion,” he goes on to say, “takes us, it is represented, a certain distance; it con-

<sup>1</sup> *Cambridge Theological Essays*. Edited by H. B. Swete. New York, 1905, p. 227.



sists of what man can discover for himself; revealed religion takes us further. Or, to use another metaphor, one lays the foundation, the other adds the indispensable superstructure. God begins where man leaves off. This presentation is so familiar, and is so immediate a consequence of what is implied or suggested by the word 'revelation,' that it requires an effort even to think of the series of truths which constitute what are called 'natural and revealed religion' as in any other and closer relation to one another." (Pages 226-227.)

In this exposition of revelation, which is typical of liberal Protestant thought, there is an admixture of truth and error. To refute this error in detail is not the purpose of the present article. Its fundamental mistake is to ignore the distinction between the natural and the supernatural, taking revelation to be a matter of individual and universal intuition, rather than a system of religious thought and conduct that needs to be taught in the name of God by divinely authorized teachers. This was plainly the mind of our blessed Lord, when He commissioned His apostles and their successors for all time to go forth and teach all nations. It was no less the mind of St. Paul, when he wrote to the Christians of Rome:—"How, then, shall they call on Him, in whom they have not believed? Or how shall they believe Him, of whom they have not heard? Or how shall they hear without a preacher?"

It is by authoritative teaching, not by personal intuition and reflection, that the higher forms of all knowledge are, for the most part, maintained. Hence it is a mistake to view the diffusion of supernatural knowledge by a divinely authorized magisterium as an anomaly, out of harmony with the laws of intellectual enlightenment and progress.

A correct notion of revelation is indispensable from the outset, and that is what we miss in the treatise of Dr. Wilson. He characterizes revelation as a scheme of dogmas about God and man, beyond our reason to establish, a mass of incomprehensible doctrines laid on the foundation of the familiar truths of natural religion.

Revealed religion is not a collection of intellectual puzzles

to be imposed on the mind of man in the name of God, while on the other hand, natural religion is the non-mysterious product of every man's intuition and reflection. Revealed religion is not all mysterious, or does it present itself primarily to man as a body of mysterious doctrines, but rather as a communication of truths and divine purposes with a view to man's perfection and salvation, which facts and purposes imply to some extent mysteries. The direct object of revelation is to meet man's pressing needs, and is thus practical. It fits man for the gratuitous, supernatural life of grace, for which God has destined man. Thereby man is enlightened as to his religious duties, and is given special aids to fulfil them. Natural religion and supernatural religion are not two squares that simply come in contact. They are rather two circles which largely overlap. All that is of genuine worth in natural religion is absorbed and reformed in supernatural religion. Revealed religion implies the revelation, first, of truths that are attainable by the human mind through its native powers, but that *de facto* are, as a rule, but feebly grasped; secondly, of truths, such as certain purposes and decrees of God, which could not be known without divine promulgation, but when once made known, are easily understood; and thirdly, of truths, which, while having a religious importance, are mysterious and, in part, unknowable without divine revelation.

Thus, revelation, while having a mysterious side, which has to be accepted, if at all, on faith, is to a large extent a confirmation and perfection of the elements that rightly belong to natural religion. And in so far as it is a reaffirmation and completion of natural religion, it tends to approve itself to the intellectual, moral, and religious sense of earnest men. Men whose spiritual vision is not sadly dimmed by vicious habits, have an aptitude for the recognition of higher, nobler views of religion, when once properly presented to them, just as men of normal mental development have a capacity for recognizing the newly discovered truths of science. In this sense we may speak of the soul, in the words of Tertullian, as *anima naturaliter christiana*. Not to admit this amounts to denying that man is capable of moral and religious progress.

On the other hand, natural religion, as we find it realized under many forms in the religious systems of mankind, is not a mere product of individual intuition and reflection. Few individual worshippers in any of these ethnic religions could reason out their religious convictions for themselves. Their religion, such as they know it, has come to them from their human environment. It has been taught to them in part, and in part has been acquired by imitation of their elders. It has come to them by force of custom and tradition. It rests on faith.

Nor is any natural religion altogether free from mysteries. The truer and higher the conception of natural religion, the more does man come to recognize the existence of mysteries, such as the eternity, infinity, and omniscience of God, the reconciliation of evil with God's goodness and omnipotence, of human free-will with divine sovereignty. The great run of worshippers are not bothered with these mysteries, the thought of which is too deep for their mental capacity. In like manner, the great mass of simple-minded Christians are unaffected by the intellectual difficulties of Christian mysteries, the due recognition of which implies a more than ordinary exercise of reflection.

Thus religion, even in its inferior, natural forms, is not self-maintaining in each and every individual, but has to be perpetuated by some form of authoritative teaching, often tradition or custom, having the force of law. The individual, while having the capacity for religion, does not create his own religion, does not derive it from his own intuition and reflection. He acquires it from his human environment. He derives it from an authoritative source. He is taught it. Rarely does an individual rise to a higher conception of religion than that which prevails around him. Of individual subjective revelation, in the modern sense, there is little sign.

But man is capable of moral and religious progress, just as he is capable of enlarging the sphere of science and art. Now, how does human society progress in the intellectual order? Is it by uniform advancement of the individual members,



whereby each one by his own mental power creates his knowledge for himself? Most men would never progress if it depended on their own individual selves. The sum of knowledge which most men possess has been taught them by others. From personal contact with parents, friends, teachers, from prevailing customs and traditions, from books and periodicals, we have learned what we know, and have been taught in some measure to verify it. While all are abstractly capable of working out the principles and conclusions of geometry, physics, astronomy and other sciences, few have done this without teachers. It is by teaching that the sciences and arts of civilization are transmitted. Few men have either the time or the inclination to investigate the grounds of their common knowledge. They are content to accept the conclusions on the authority of the few, the specialists who are familiar with the principles on which these conclusions rest. Most men take their views chiefly on faith.

As it is the few gifted men who have the first-hand, scientific understanding of the different branches of human knowledge, and are chiefly instrumental in its proper diffusion, so it is the gifted few who inaugurate new ideas and methods, and give an onward impulse to civilization. It is the creative, original minds that make the discoveries and inventions. Only after these have been taught to the multitude, do they become a common possession.

Now, what is true of the speculative and practical sciences, is largely true of religion. Religion partakes of the nature both of science and of art, being a theory of man's relation to God, and at the same time, in view of that relation, a regulation of human conduct. And in so far as it is the natural product of human thought and feeling, it perpetuates itself in the same manner as other arts and sciences. As in other branches of knowledge, it is only the select few who understand thoroughly the philosophy that underlies it. The majority are taught it, and accept it on faith. Whatever progressive development it may undergo, is due to the few who first discover the new ideas and make them known to the people at large.

Thus, even natural religion, no less than the physical and speculative sciences, does not, to any great extent, develop intuitively in the soul of each individual. It is largely a matter of instruction and education. It has to be propagated by teaching. But at the same time, an important difference is to be noted between religion and the ordinary sciences that touch so closely modern civilized life. The physical sciences deal with secondary causes, the laws of nature and their applications, which can be securely studied by observation and experiment, and hence can at any time be subjected by the trained specialist to a rigid demonstration. Thus, in these sciences, the liability to error is largely eliminated, and opportunity is afforded for rapid, definite progress. It is not so with natural religion, which deals, not with secondary causes, but with the mysterious First Cause and Ground of all being. In this field of knowledge, man has little to guide him. His religious conceptions are not subject to a scientific demonstration. He is thus liable to error. Passion and prejudice obscure his judgment, for right conduct is in religion an element of the highest importance. And so, religion, viewed as a natural branch of human knowledge, is an imperfect science, commonly entangled in serious errors. These very errors find expression in rites and symbols, which are not easily changed without the charge of impiety. For this reason, imperfect natural religions offer little hope for improvement.

Now, this general inability of mankind to acquire correct notions of religion by the native powers of the mind alone, creates a strong presumption in favor of a special divine help given man in the form of an objective, positive revelation. Such a revelation becomes doubly necessary, if God has particular purposes in behalf of man, such as are made known in the Christian religion; for only by a special divine teaching could such purposes be brought within range of human recognition.

Such an objective revelation does for religion what creative genius has done for science. It gives religion the secure foundation of certain knowledge. Revealed religion, while

largely approving itself to well disposed souls by its inherent excellence, rests its credibility on the solid rock of divine authority. It leads to unity of faith and conviction, not to confusion of opinion.

The propagation of an objectively revealed religion would be effected in a manner very like that which obtains in the ordinary sciences. It would radiate from the individual or body of individuals receiving the revelation from God, expanding in ever-widening circles through the delegated teaching of others. The preservation of the original *depositum* of divine revelation in its integrity would, of course, be a matter of the greatest importance, for only on this condition could it continue to enjoy divine authority. To this end, ordinary, popular tradition would not suffice. The careful training of teachers, supplemented by providential assistance, in other words, an infallible *magisterium*, would seem to be the only practical way of transmitting it without substantial error from generation to generation. The early embodiment in liturgical rites of important elements would help to give permanency to what has been revealed, and authoritative written documents of primitive times would help to substantiate the integrity of the transmitted message.

This preservation of the divine deposit in its substantial integrity would not be incompatible with doctrinal development and ethical growth. The careful study of the revealed facts would bring more and more clearly into light the underlying principles and their necessary implications. In the moral order, gifted souls, guided by the light of these revealed truths, would get larger and clearer views of justice than hitherto prevailed, and would bring them into general recognition. Here, again, as in ordinary sciences, the scientific, profound conception of revealed religion would be in the possession of the gifted few. The multitude would be content with the salient truths, which they would learn from the authorized expounders of the revealed religion, and would believe on the divine authority inherent in that teaching.

There is thus a close analogy between the diffusion of re-



vealed religion and that of ordinary sciences. The differences are such as are called for by the peculiar nature of religion in general, and of revealed religion in particular. To view revelation as the spontaneous product of every man's intuition and reflection, issuing in hopeless confusion and mutual contradiction, is to degrade it below the level of every respectable branch of human knowledge.

CHARLES F. AIKEN.

## NOTES ON EDUCATION.

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### RELIGION, SECOND BOOK (Continued).

The six remaining chapters of Religion, Second Book, are constructed on the same lines as the first chapter, which was analyzed in the last number of the *Bulletin*. All that need be added here is a brief outline of each of the chapters showing the development of the thought which it contains and a discussion of the relationship of these chapters to one another and to the unfolding mental life of the pupil.

The religious lesson of the second chapter culminates in the adoration of the shepherds. The aim of the chapter is to develop obedience to the great law of love for our neighbor and of love and adoration of Our Heavenly Father. The nature study chosen to lead up to this theme is a consideration of various types of trees in their relationship to each other and to their physical environment. There is woven in with this study a contrast between pride in its three most prevalent forms and the humble obedience which leads to self-oblation. In *Little Fir's Dream* the pine forest reveals some of its functions, as for instance that of causing abundant precipitation, by which vegetation is kept alive and the springs and rivers are replenished, and that of offering food and shelter to the birds and of covering the ground with the soft, brown carpet of its deciduous needles. Finally, the child's mind is allowed to rest on the fact that the trunks of the trees are rich with stored energy derived from the sunbeams. The teacher will not find it difficult to follow up the suggestions here given and help the children to realize the truth that every living being is made the channel of blessings to others, that, in fact, its chief function is that of service and that if it performs this service well, it will reap a rich harvest of reward. God fills our souls with the stored energy of heavenly grace, even as the sun stores its energy

in the trunks of the trees. The dream in this story is typical of the beginnings of knowledge; it is the sunlight of intelligence breaking through the clouds of sentiency. The wind storm which awakened Little Fir from his dream is not without its mystical significance, which is well expressed in the lines of Robert Louis Stevenson with which the lesson closes.

“I saw you toss the kites on high  
And blow the birds about the sky ;  
And all around I heard you pass,  
Like ladies' skirts across the grass—  
I saw the different things you did,  
But always you yourself you hid.  
I felt you push, I heard you call,  
I could not see yourself at all—  
O wind, a blowing all day long,  
O wind that sings so loud a song.”

The story, the picture and the poem, all help to make the child realize the invisible presence of God back of natural phenomena.

The Fairy's Visit, which constitutes the second part of the nature study, is largely a development of the thought contained in the preceding story. The fairy here typifies the intellect of man which has led him out of the shadowy dream-land of sense and chaos into a clear recognition of God and natural law. The fairy analyzes the three types of pride and points out the consequences to which each leads. The pine is made the type of pride of ancestry, the poplar serves to bring out the weak and parasitic character of vanity, while the mighty oak represents the pride of Satan, the pride of the strong and ambitious soul which, when misdirected, calls to mind the fool in the Gospel. The fairy shows that the end each time is death. The story ends with a passage from the Magnificat embodying this thought,

“And His mercy is from generation unto generations, to them that fear Him. He hath showed might in His arm. He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, He hath exalted the humble. He hath filled the hungry with good things ; and the rich He hath sent away empty.”

The parting advice of the fairy is the summing up of natural law. It shows how obedience to natural law will bring us to



the threshold of the supernatural where we must wait for a higher power to lead us. "Always try to be a good fir tree because God made you a fir tree. Grow straight and put out your branches to the light and air and you will be beautiful and happy because you will be what God and Mother Nature want you to be. Protect the little birds from their enemies. Shelter them from the sun and storm. Work hard that you may be able to feed the hungry birds who beg at your door. Do all these things gladly, and when the right time comes, God will give you greater things to do."

The closing paragraphs of the story show the fulfillment of the fairy's predictions and the verification of his statements. The story closes with the lines from Longfellow which sum up its central thought.

"And Nature, the old nurse, took  
The child upon her knee,  
Saying 'Here is a story-book  
Thy Father hath written for thee.  
Come wander with me,' she said,  
'Into regions yet untrod,  
And read what is still unread  
In the manuscripts of God.'"

The domestic study which forms the second part of the chapter is a Christmas scene. Little Fir is chosen for the Christmas tree by the children's old friends May, her father and her cousins. Thus Little Fir finds the realization of Mother Nature's promise, namely, the call to higher service in which he gives his life in order to be made the bearer of gifts from the Christ Child to the children. The teacher will recognize in this the type of the call to the priesthood or to the religious life. And even though the child does not drink in its full meaning, the lesson cannot fail to leave in his mind an attitude favorable to the reception of the call of grace.

In a dream the children receive Little Fir's message, which they are unable to interpret. They gather around their father's knee to listen to the story of the first Christmas night, but it is only in answer to their prayer that their minds are opened to an understanding of the sublime truth contained in the fir tree's

message and embodied in the Story of the Christ Child. The central truth of the lesson is summed up in the two passages from the Gospels, which the children should memorize. "Amen, amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit." (*John* XII, 24-25.) "Then Jesus said to His disciples: If any man will come after me, let him deny himself, take up his cross and follow me. For he that will save his life shall lose it, and he that shall lose his life for my sake, shall find it." (*Matt.* XVI, 24-25.)

In the story of the Holy Night, with which the chapter closes, the attitude of the shepherd towards his flock is further developed. The story harks back to David and helps to correlate the work with that of the previous chapter. God's standard of merit is contrasted with that of the world in the fact that the angel passes over the great ones of this world to bring the glad tidings first to the humble shepherds who were spending the night caring for their dependent sheep and who were ever ready to listen to the voice of God and to obey it. Their obedience to the heavenly message leads them to the feet of the new-born Babe, where they offer their gifts and the homage of their prayers.

Children observe the conduct of their elders and then they clothe themselves with the adult attitude in their play. But they soon tire of play and endeavor to carry the action into actual life. Finally, they are anxious to view the whole procedure through adult eyes, in order to gain confirmation of their interpretation. In the nature study with which the third chapter of the book opens an attempt is made to meet the last attitude of the child's mind. In the former lessons they saw God in the flowers and in the trees, they felt Him in the sunshine and in the breeze. In the story, *The Lamps of Heaven*, they are allowed to see God back of all natural phenomena through the eyes of the Wise Men.

A beginning of geography is made in the definite location assigned to the Magi's home and in their journey to the Holy Land. The Magi are also attractive models for the child's

imitative activities. They are thankful to God for all His gifts. They search the heavens and the earth eagerly to discover God's will in order that they may promptly obey it. The contrast between the peace which fills the heavens, arising from the perfect obedience of the stars to the will of God, and the turbulence and unhappiness of the children of Babylon, who forgot God and disobeyed His laws, is calculated to build up an attitude of revulsion for sin in the hearts of the children and to make them love order and obedience. The Magi found the reward of their diligence and of their docility to the will of God in the privilege accorded them of discovering the newborn Babe and of being the first who were allowed to offer Him ceremonial worship and gifts of gold, frankincense and myrrh.

This and the two preceding chapters of the book deal with obedience to the law as inscribed in the First Table. The remaining chapters refer more immediately to the laws of the Second Table. Having learned their duty towards God and cultivated reverence, prayer, public worship and love for Him, they are now ready to enter into a fuller realization of the fact that God's law is given to us for our own good also. The religious lesson in the fourth chapter centers around the flight into Egypt. The nature study deals with natural law as revealed in the instinct of birds and in the changing seasons. The endeavor is made to bring home to the children the consequences of obedience and disobedience to this law. Foofoo is instinct personified. Her message is the voice of God in friendly warning to the birds. The parallel between this story and the flight into Egypt is so obvious that no child can miss it. In the birds the children will recognize the Holy Family, in Foofoo, the angel, in King Blizzard, Herod and his soldiers seeking the destruction of the Holy Child, in the foolish sparrow and lazy Bob White they will easily see human types of those who sin through omission and commission.

In the preceding chapters the social study formed the transition from the nature sketch to the religious theme, but in this chapter the connection is so close between the nature study and the flight into Egypt, which it typifies, that we were enabled

to utilize the social study in order to develop a somewhat divergent phase of the subject. In Rock Ledge Light the value of the spirit of obedience is developed. The light-keeper trims and prepares his lamp as soon as possible in the morning instead of leaving it to the last minute in the evening. Moreover, his faithfulness in tending the lamp is for the sake of those out at sea. Nellie's heroism is called forth not for herself, nor even for her father's need, but that the unknown stranger may be saved from the dangerous rocks. This conduct brings its reward in making Nellie's act the means of saving her father's life, thus illustrating God's generosity in rewarding faithful service beyond our expectations. The story is also intended to plant the germ of the idea of the church in the child's mind. This thought will be developed in the opening chapter of the Third Book. The moon and stars, the natural sources of light, were often obscured, leaving the ship to be lost on the rocks, while the unfailing light, fed through human agency, is typical of the Holy Ghost speaking through man as the head of the church. The central thought of the lesson is summed up in the words of Our Lord which the children should memorize. "For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. But seek ye first the kingdom of God and His justice, and all these things shall be added unto you." (*Luke XII, 30-31.*)

The story of the angel appearing to the Magi and warning them to go back another way and the story of the angel appearing to Joseph commanding the flight into Egypt are eminently calculated to develop the attitude of prompt and unquestioning obedience in the children. All the wisdom of the Magi bade them return to Herod so that he might go and adore the Child, nevertheless, they obey the angel at once. Joseph obeyed instantly without waiting until morning and Mary obeyed Joseph. Although she was the mother of God, she did not question the wisdom of Joseph's command to rise at an unseemly hour without preparation and depart to a strange land, nor did she object to the fact that the angel failed to come to



her with the message. This is intended to attune the children's minds to the idea of a hierarchy of authority.

The story of the Holy Innocents closes the chapter. It contains a study of sin and is very important in the development of the child's attitude towards temptation and sin. It will be dealt with more fully on a later page.

The theme in chapter five is perfect obedience. "He was about His Father's business, and yet, He went down and was subject to them." The results of this obedience are shown in the way all nature obeyed Jesus, who Himself obeyed His Heavenly Father's wish in all things. The nature study of this chapter is intended to familiarize the children with the circulation of water on the earth's surface and its relationship to the animal and plant world as well as to man. The story is short and may be given here as an illustration of the way in which natural phenomena, which heretofore have been considered fit subjects for older children only, may be made interesting to the children and rendered intelligible by the soul which the parable breathes into them. In the present instance the ocean typifies eternity, the sunbeams, in generating vapor, illustrate to the child God calling us into being. The south winds may be taken to represent grace and favorable influences, while the north winds typify the powers of evil. The release of the snow crystals suggests redemption, while the water in its various changes is the type of the human soul coming from the bosom of God and tending to return there, lingering on the way only long enough to extend help to the needy. The story is as follows.

"Far up in the mountains Silver Brook laughed and danced in the sunshine. He played with the pebbles and rolled them over and over. He sang a merry song to the squirrel and the rabbit that ran along the bank trying to keep up with him. 'What are you in such a hurry for?' asked the rabbit. 'Stop a while and play with us.' 'I cannot stop,' said Silver Brook, 'I have been here a long time and I must hurry home.' 'You can't fool us,' said the squirrel, 'You are running away now just as fast as you can. I saw you coming out of your home

in the ice-cave up in the mountain this morning.' 'Yes, I came out of the ice-cave this morning,' said Silver Brook, 'but my home is in the great wide ocean. There the waves roll in freedom and the ships spread their white wings and fly before the wind. All beautiful things come from my home and they must all go back to it.' 'If your home is so beautiful, why did you leave it?' asked the little rabbit. 'That's a long story,' said Silver Brook. 'One day the sunbeams coaxed me to go with them up into the clouds. Then the south wind carried me away over the land, over the lakes and rivers up into the mountains. There the north wind caught me and turned me into snow crystals and I could not move all winter. Yesterday the sunbeams found me and set me free. Good bye, my little friends, I must hurry home,' and he leaped from rock to rock down the mountainside.

"When Silver Brook reached the foot of the mountain, he ran along the valley under the trees. Graceful ferns waved their plumes above him and the willows dipped their branches in his clear, sparkling waters. He murmured and gurgled, calling softly to the deer and the birds: 'Come and drink, all ye thirsty, come and drink.' A big log fell across his path and tried to stop him, but Silver Brook flowed over it and went on his way rejoicing, singing always, 'I must not stay, I must not stay.' Once a great big rock rolled down from the mountain. He got right in Silver Brook's way and said: 'You cannot go any further,' but Silver Brook dug a path for himself around the big rock, murmuring all the while, 'I must go home, I cannot stay, I cannot stay.' Down the valley past orchard and meadow Silver Brook glided over the golden sand. He played with the pebbles and laughed in the sunshine and merrily sang his old song, 'Home to the ocean, home!'

"One hot summer day an old man, bent with years, was passing by. He heard the brook calling, 'Come and drink, all ye thirsty.' The old man stooped down and drank his fill of the cool, sparkling water. He sat on the bank in the shade of the willow tree listening to the song of the brook, 'Home to the ocean, I cannot stay, I cannot stay.' 'Yes, I understand,

little brook,' said the old man as he leaned on his cane and nodded his head. 'I, too, must soon go home. I am very tired but my children need me. You are young and strong, little brook, help me.' 'I will gladly do what I can for you,' said Silver Brook. 'Let me rest in this little meadow. Put a dam and a mill here and I will gladly turn the wheel and help you make flour for the children's bread.' Silver Brook flowed over the meadow and was soon a big pond. As the clouds sailed by they looked down and saw their own picture in its smooth surface. Water lilies grew up and spread out their leaves in the sunshine. They opened their golden hearts and poured out their thanks to the brook for his kindness. Little children played around the pond and learned to swim in the clear water.

"When the mill was ready, Silver Brook turned its wheel. He turns it still as he passes, and grinds the flour for all the children in Brookville. Then he runs on to join the big river and on to the ocean, singing his old, sweet song, 'I must go home, I cannot stay, I cannot stay.'"

This story prepares the minds of the children for the study of physical geography and for geography in the present acceptance of the term as the home of man. If one sought to teach these natural truths alone without the allegory, it would be difficult indeed to teach a fraction of the truth here taught within the same space limitations and it would be well-nigh impossible to arouse and maintain the children's interest in pure science. They may not realize all the allegorical meaning, nor get a clear understanding of any of it, nevertheless, they feel its presence and their imaginations are stimulated by it. While following the thread of a story that interests them, they drink in the meaning of the generation of vapor, the formation of clouds, the cause of precipitation, the melting of the snow crystals, denudation, and the function of water with reference to all forms of life, giving drink to the animal, to the plant, and to man, and in addition supplying them with motor power and thus laying the foundation of a knowledge of mechanics and manufactures. The stream, in suffering no obstacle to block

its pathway, will not be without its effect on the child's character, and the valley of peace, beyond difficulties overcome, attunes the mind to the idea of God as the rewarder of perseverance in the path of virtue. Such an illustration is in itself more effective on the developing character of the child than any number of homilies or of abstract statements concerning the reward of final perseverance. The willingness to help the needy, to give drink to the thirsty, and to help to feed the children of Brookville, can scarcely fail to suggest to the teacher the parable "Come ye blessed of my Father, possess the kingdom prepared for you. For I was hungry and ye gave me to eat, thirsty and ye gave me to drink." The resourceful Catholic teacher will scarcely fail to read and explain to the children this parable in connection with the story of Silver Brook. Father Tabb's Fern Song is a fitting conclusion of the lesson.

"Dance to the beat of the rain, little Fern,  
And spread out your palms again,  
And say, 'Tho' the sun  
Hath my vesture spun,  
He had labored, alas, in vain  
But for the shade  
That the cloud hath made,  
And the gift of the dew and the rain.'  
Then laugh and upturn  
All your fronds, little Fern,  
And rejoice in the beat of the rain!"

The children may be easily led to understand something of the truth contained here that we are our brother's keeper and that God means our brother shall be saved through our ministration.

The second part of this chapter is an historical sketch of George Washington, wherein is presented the call of his country and the boyish renunciation and obedience to the voice of constituted authority. It is a fitting preparation for the Finding in the Temple, which follows it in the next section of the chapter. George, feeling the call to the sea and to a military career, nevertheless obeys his mother. In due time he became a great man and the father of his country. Here is naturally the place to teach the Fourth Commandment, which is inserted in the lesson to be committed to memory.



The religious lesson begins with the return from Egypt. Portael's picture of Mary resting her head on the Child's bosom is a fitting emblem of the Holy Family. It, in a remote way, prepares the child for an understanding of Mary's prerogatives. The events leading up to the Finding in the Temple follow and after this a few words concerning the eighteen subsequent years of the hidden life of Christ. The lesson ends with a brief *resumé* of the miracles with which the children are familiar. These culminate in the healing of the daughter of Jairus.

The remaining two chapters of the book deal with disobedience and its consequences. To understand their place in the work, however, we must return to the First Book and briefly outline the preparation that was made for the presentation to the child of the doctrine of sin. We believe a serious mistake is frequently made in the attempt to teach the child the nature of sin and its consequences before he has reached a stage of development that will enable him to bear it. For the first six or seven years of the child's life he is dominated by the law of imitation. He has no fixed ideal towards which the tendency carries him, but obeys the impulse blindly by imitating whatever is placed before his senses or, what is scarcely less real to him, the actions of the creatures of his imagination. He will imitate vicious conduct quite as readily as virtuous actions, even more readily, owing to the tendency to revert to ancestral type which is written in his nervous system, and which is the natural analogue of that sentence pronounced by the Holy Spirit upon the children to the seventh generation on account of the sins of their parents. It is therefore a matter of the utmost importance that correct models only be presented to the child until such time as right habits and tendencies have grown strong enough in his soul to secure a recoil from any wrong action or attitude. To present sin to a child, no matter on what pretext, is to scandalize him and it were better that you had never been born or that a millstone were tied round your neck and that you were cast into the depths of the sea than that you should scandalize one of these little ones. Moreover, it is highly important that the models which you wish the child to imitate should be pre-

sented to him as vividly, as attractively, and with as much color and detail as possible. On the other hand, since we must, sooner or later, make the child acquainted with sin and its consequences, we must make a beginning by presenting it in a vague way that will not capture his imagination. We must present it in a form that will repel him if possible. Finally, the unpleasant consequences which follow from sin, together with the inevitable character of the connection between the wrong act and the punishment must be well developed in the child's consciousness before we attempt to give him a realization of the intimate nature of sin, as an act of disobedience to God and to legitimate authority. With this end in view, a beginning was made in the third chapter of the First Book, where curiosity tempted the little birds to leave their mother's side with the result that they nearly lost their lives. A somewhat more vivid presentation of temptation and its nature followed in the story where little May timidly held the chick which her cousin placed in her hands. Having grown familiar with the chick, she finally chased a gosling and as a consequence was frightened by the gander and rescued by her mother. In the opening chapter of the Second Book the two most prevalent sources of sin among children are dealt with—greed and vanity—under the form of two little milkweed sisters, and the attempt is made to win the children's approbation for the severe punishment that is meted out to them for the dishonesty, if you will, of which they were guilty. In the second chapter the theme is still further developed in the analysis of the three kinds of pride and the consequences to which they lead.

Thus far the theme is presented in a realm quite remote from the children and every effort made to develop the children's sense of justice by leading them to pass an adverse judgment on each unworthy tendency. In the third chapter the contrast between virtue and vice is brought nearer to the children. The peace of the heavens, resulting from the obedience of the heavenly bodies to the laws of God, the peace and joy that fill the hearts of the Wise Men because of their earnest desire to know God's will and their constant habit of obeying it, are

brought into sharp contrast with the wretchedness and misery of the rabble which filled the streets of Babylon with noisy disorder. But no details of this disorder are presented to the child lest he should be tempted to imitate the wrong conduct rather than the right. In the story of the massacre of the innocents an opportunity is found to present to the children the seven capital sins in such a way as to insure their recoil and aversion from sin and its consequences. It is important that the lesson be concrete, otherwise it will not be effective. The children must see the hideousness of the sin in individual conduct, and for the accomplishment of this end every precaution must be taken to prevent their sympathies going out to the man who sins and who is punished. The story, we believe, will bear careful study by all those to whom is entrusted the difficult task of developing a correct attitude in the children's minds towards sin.

"It was a winter afternoon in Jerusalem. The cold north wind whistled around Herod's palace on Mount Zion. The people in the streets shivered and hurried to get indoors. King Herod lay on the bed in an upper room of the palace. He was an old man with snow-white beard and trembling hands. He was very sick and groaned with pain every few minutes." These three statements about Herod are in themselves calculated to enlist the children's sympathies for Herod, and hence before we proceed further it is necessary to correct their attitude, and so the story continues.

"Herod was a cruel and wicked man who hated everybody. He was proud and disobeyed God. All the people feared him. When he drove through the streets the little children cried and hid behind their mothers." The first two sentences of this paragraph place before the child two traits which they have already learned to dislike and which they have seen severely punished. The stars and all the world obey God and anything may be expected to happen to one who disobeys Him. The two following sentences place before the children the attitude of others towards Herod in such a way as to suggest imitation on the part of the children. All the people feared him. This is abundant reason

why the children should not go to him with their sympathy. At the sight of him little children cried and hid behind their mothers. This intensifies the suggestion of aversion. If it be asked why the story did not begin here instead of beginning with a paragraph that is calculated to enlist the children's sympathy, the answer is that it is necessary to secure the children's interest. Interest is not readily aroused in any of us by things which we fear and for which we have an aversion. It is this necessity together with that of teaching the children that goodness is not necessarily linked with old age, with white beards, with riches, beautiful palaces, or a retinue of servants which is responsible for the return to the brighter side of the picture in the next paragraph.

"Herod was very rich. He lived in a beautiful marble palace. He had a great many soldiers who feared and obeyed him, but he could not make people love him. He could not buy love with money." The child has been taught from the very first lesson of the First Book to prize love above all other things in the world: The love which God bears us and the love which we bear God and one another. And the attempt is systematically made throughout the books to make this the standard of value for the child, since upon it depends the whole law and the prophets, instead of the usual standards of the world, money, family, social position. The child must be taught that these things are not current coin in the kingdom of God. Love cannot be bought for money, hence the condition of Herod.

"Now, when he lay sick, no kind face looked upon him and smiled. Soldiers with swords and long spears walked up and down before his door and would let no one go into the room." Where love is absent, the soul is occupied by less desirable spirits which do not object to the companionship of wealth or power or cruelty and retain their place in spite of the fear and hatred of those who surround the loveless victim and in spite of any torture or pain which he may endure because of their presence. In the paragraphs which follow an attempt is made to achieve this end.

"Seven black imps were always with Herod. He told them



to go away but they would not obey him. He ordered the soldiers to kill them, but the soldiers could not see them. And now, when he groaned with pain, the imps gathered around his bed and mocked him. Glutton was a short imp with crooked legs, a big round belly, a little head, a black face and an ugly big mouth. He jumped up on the bed beside Herod and grinned at him saying, 'Groan away! it serves you just right! Why did you eat so much? Drink some more wine and may be it will help you.' Herod shut his eyes and groaned. Envy's black skin was stretched tightly over his bones. He touched Herod on the nose with his skinny finger and said, 'Wake up old man, and listen to what they are saying in the street! The king of the Jews is born in Bethlehem. The shepherds have found him. He is the son of David. The people love and adore him. They will all leave you and follow him.' Herod got out of bed. He could hardly get to the window he trembled so. He heard the people who were passing in the streets saying, 'He is the king that was promised by the prophets. The angels told the shepherds so. The Magi saw his star and followed it to Bethlehem. He will save us from king Herod's cruelty. He will rule the whole world.' Herod shivered and turned away. Then Pride threw back his head and said, 'Are you not Herod the great before whom every one trembles? Have you not killed your enemies and mastered the Jews? Have you not built this beautiful palace? Will you let this child live to mock you? If you do, God, His Father, will make Him much greater than you are.' Then Anger struck Herod in the face and said, 'Who will obey you now? Did you not tell the Magi to come back to you and tell you where to find the child? They have obeyed God and disobeyed you. They have gone back into their own country. Now you cannot find the Christ Child to kill him.'"

While it was stated that there were seven black imps with Herod, only four are presented in the story. The child at this stage of his development is not ready for the consideration of lust, and covetousness is so nearly akin to envy that its development had better be reserved for another occasion, while sloth

does not come into play naturally in the incident chosen for illustration. The virtues of the Christ Child and His claim to the children's love and homage are presented all the more vividly to the child's imagination because of the fact that these are the very things that Herod did not possess. They form, therefore, the appropriate contrast with Herod's viciousness. The lesson concludes by showing the crime which the imps led Herod to commit. The children are spared, however, the gruesome details of the slaughter of the innocents, emphasis being laid, rather, on their privilege as the first to suffer martyrdom.

"Herod struck the floor with his golden staff. When a soldier opened the door he said: 'Take a hundred soldiers with you and go at once and kill every baby boy in Bethlehem that is under two years old.' The soldiers did as they were told and killed all the baby boys in Bethlehem and all the country around it. These babies are called the Holy Innocents. They were the first who gave their lives for Our Lord. The wicked king Herod suffered more and more every day. The seven black imps mocked him day and night until he died a short time afterwards."

It was deemed necessary to bring the children through this gruesome scene so that their minds might be turned away from sin and its consequences and that they might be prepared to understand something of the great crime committed by our first parents and appreciate the necessity and the justice of the punishment which was meted out to them. But it is not well that the child's mind be allowed to dwell for long on such scenes as these and hence the picture is reserved for the end of the sketch, and the picture chosen is that of the children crowned with the laurel of martyrdom and having palms in their hands. The little poem from the gifted pen of Charles O'Donnell, which should be memorized by the children, is well calculated to veil the gruesome features of the seven black imps and to leave with the children sentiments of abiding sweetness and joy.

"O little angels, play with them,  
O mother angels, stay with them,  
Lest they feel strange in heaven.

Their mothers here must weep for them,  
Though you their children keep for them ;  
Rich prize to you is given ;  
Little martyrs, every one,  
Bled for Mary's little Son."

With this preparation, the children are ready for the consideration of the disobedience of Adam and Eve. In this chapter the opening story is an account of Creation adapted from *Genesis*. It will be remembered that the idea of the Creation was presented to the children in the first chapter of the First Book. It was further touched upon and developed in several places in the First and Second Books, and now the children should be in a position to consider the story in its entirety and as far as possible in the words of the Scriptures. The story comes in here, however, as a nature study. In the nature study heretofore the children were led to consider the various familiar phenomena of nature and to trace out somewhat in detail the relations existing between these phenomena. Here it is time to place before them in a clear, strong light the immediate dependence upon God of everything in nature. At the end of the account of the seventh day the law of the Sabbath rest is set forth in the words of *Exodus*, for the children to commit to memory. "Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and shall do all thy work. But on the seventh day is the Sabbath of the Lord thy God: Thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth and the sea, and all things that are in them, and rested on the seventh day: Therefore, the Lord blessed the seventh day, and sanctified it." (*Exodus* xx, 8-11.)

For the domestic story in this chapter there is presented an account of Adam and Eve before the Fall. After the description of Adam and of the Garden, the story continues: "Adam was very thankful to God for having given him all these things. The fishes that filled the waters and the animals and birds were all tame. They all obeyed Adam when he spoke to them."

After dealing with the natural endowment of Adam and of his gratitude for the gifts bestowed on him, the idea of the supernatural illumination of Adam's mind is presented to the children in a simple and concrete way and left to take root in their minds before any further attempt is made to develop it. "A beautiful light from Heaven filled Adam's mind and fell over everything in the Garden. This light made Adam understand all the secrets of nature and the language of all the birds and animals. The fishes, the animals and the birds all came to Adam when he called them and he gave them their names."

That it is necessary to man's happiness to love his fellow man is brought out in the next paragraph. "Adam looked everywhere, but there was no one like himself and he was lonely. God was very sorry for him and said, 'It is not good for man to be alone,' so He made a most beautiful woman and gave her to Adam to be his wife. Her name was Eve. When Adam saw her, he loved her and was very happy." The closing paragraph of the lesson contains two thoughts that have occupied the children's minds in many of the preceding lessons. "God promised Adam and Eve if they would obey Him He would give them many children." It is necessary here to bring together and strengthen in the child's mind all that has previously been said concerning man's obedience to God and God's rewarding of that obedience. That children are a blessing and the highest reward that God can give in the natural order is a truth that it is important also to cultivate in the child's mind. The second fundamental truth referred to is contained in the closing sentence. "He told them that as long as they obeyed Him every creature in the world would obey them." This is only another way of expressing the great truth which Newton summed up in the words, "*Natura obediendo vincitur.*"

From this lesson the child passes on to a consideration of the fall of our First Parents in the closing story of the chapter, entitled The Flaming Sword. The Fall and the hope of redemption are mirrored in the little poem by Father Tabb, with which the story opens:



"Thou hast fallen," said the Dewdrop  
To a sister drop of rain,  
"But wilt thou, wedded with the dust,  
In banishment remain?"

"Nay, Dewdrop, but anon with thee—  
The lowlier born than I—  
Uplifted shall I seek again  
My native home, the sky."

It was sought in this story, as usual, to adhere as closely as possible to the words of the sacred text. The matter is so arranged that the children will appreciate the effects of the sin and the justice of the punishment as well as the mercy and compassion of God in sending them out of the Garden with the hope of redemption in their hearts. After the account of Eve's sin, the story continues to bring home to the children the direct effects of disobedience to God: the darkening of the soul and the tendency to drag others down. "Then beauty and innocence died in her soul. She took some of the fruit to Adam and begged him to eat it. Adam loved Eve and he did not want to displease her, so he ate the fruit. Then the beautiful light left Adam's soul and his mind was dark. Adam and Eve shivered and were frightened. They had disobeyed God and were afraid to meet Him."

The endeavor is next made to give the children an understanding of the sentence pronounced upon Adam and Eve and their descendants, after which the story continues: "The disobedience of Adam and Eve is called original sin. It was the first sin in the world. It made God angry with Adam and Eve and with all their children. The children of Adam and Eve and their children's children were wicked and disobedient. They were very unhappy and would never have reached Heaven if God had not taken pity on them and helped them."

It is highly important that the children approach the subject of God's law in the right frame of mind. Heretofore obedience was taught in many of its phases, but it was for the most part obedience to individual command. A step in advance must now be taken to prepare the children for a comprehension of the obedience to the law of God as a means of salvation. Too

frequently the children are led to look upon the Commandments as curtailments of individual liberty instead of helps on the way to happiness. To obey the law through fear of God's anger may be necessary as the beginning of wisdom, but it is well to remember that it is only the beginning, for the perfection of wisdom is in the law of love. Nor will it avail to say that this perfection is only attained by adults, for we have the Saviour's word for it that it is to be found in the hearts of children, for unless ye become as one of these ye shall not enter into the kingdom of heaven. It means much to the child's moral development to have him approach the Commandments in the right way. "God's law rules everything in the world. The stars obey God's law when they move across the heavens. The brook obeys God's law when it flows down to the ocean. When the birds fly south from the cold of winter and when they return in the spring to build their nests and raise their little ones, they are obeying God's law." These few words sum up for the child the elements of the preceding lessons that constitute the proper apperception mass for the comprehension of the wretchedness of disobedience and of the mercy that is written in the law of God.

"When Adam and Eve disobeyed God they were driven out of Paradise. They could no longer hear God's voice. They no longer understood His law. The children of Adam and Eve and their children's children were unhappy and miserable because they did not know God's law and could not obey it. At last God took pity on the people. He sent Moses to the Children of Israel to bring them out of Egypt, where they were very unhappy. Moses led the Children of Israel through the desert to the foot of Mount Sinai. Then God called Moses up into the mountain and gave him the Ten Commandments which were to tell the people how to live so that they might reach heaven. He wrote the Ten Commandments on tables of stone so that all the people might know God's will and obey it. We should all love the Ten Commandments and obey them because they are God's law. They were given to us to make us happy and to help us to get to heaven." This is followed

by a simplified statement of the Ten Commandments, and the lesson closes with the following paragraph: "The people who obeyed God's laws became His friends. God sent His angels to guide them. He promised the prophets, again and again, that He would send His Son down to earth to show all who wanted to obey God the way to heaven."

The final chapter of the book is intended as a preparation for the Redemption, which forms the central theme of the Third Book. The nature study of this chapter deals with the forms of life that live in the water. It is related to the story of Silver Brook and develops some of the scientific thoughts therein contained, but its chief value is the setting which it affords for the doctrine of sin and its consequences, for the free gift of grace and the need of coöperation. The motif is contained in the little poem by Munkittrick with which the story begins.

From the dark earth, cool and fragrant,  
A gnarled unlovely root  
Sent forth in the rippling sunshine  
A slender gold-green shoot.

The shoot in the languid breezes  
Was soon by pale bloom bent ;  
A sense of its frail white beauty  
The sun to the black root sent.

The root was thrilled by a vision,  
A vision of peace supreme ;—  
The fragile star of a blossom  
Was the black root's dainty dream.

The teacher will readily find the picture of sin-laden human nature in the gnarled unlovely root, from which Mary was sent forth as the slender gold-green shoot, nor will it be difficult to find the symbol of Christ in the pale bloom, a sense of whose beauty was sent by God to the unlovely root—human nature. The last stanza sets forth the thought that in this vision of the root lies all its joy and all its hope. The child left to himself, it is true, would probably fail to realize this symbolism and the same is true of the parable contained in the story which follows.

"The mill is old now and its roof is covered with green moss. The mill pond rests as calmly in the meadow as if it had always been at home there. On the south side of the pond the water is shallow. As you walk along the bank you can see the bright pebbles and the golden sand on the bottom. On the north side the water is deep and the bottom is covered with thick black mud." It is not difficult to recognize here the effect of his environment upon man. On the south side where it is near the sun we have a type of an environment that is filled with upward tendencies, while on the north side we have a type of the slum with the thick black mud typifying sin.

"When the pond first froze over last fall you could see down through the ice as if it were glass. You could watch the little sun fish and the perch glide in and out among the weeds. But the snow soon came and covered up the ice. At the bottom of the dark, cold pond a water lily lay buried up to her neck in the black mud. She was very cold and she was tired of being alone all the time. She often tried to talk to the sun fish and the perch, but they paid no attention to her. One day a little minnow swam along close to the bottom of the pond. He touched the water lily on the head and then backed up and looked at her. The water lily was glad that someone had noticed her at last. She said as sweetly as she could, 'Good morning, little friend. Why did you come into this cold, dark pond? If I could swim like you, I would follow Silver Brook down to the ocean.'" In the minnow is here pictured the forms of life lower than man by nature but superior to him in that they have not been buried beneath the mud of sin. The minnow could not comprehend the condition of the water lily nor its yearnings for a brighter world from which it feels itself debarred. It lives naturally in its native environment, while the water lily is banished from its true home, to which it cannot of itself return. It must wait for deliverance.

"The little minnow stared and stared, but didn't seem to understand what the lily was saying. He looked her all over and said, 'O my, aren't you ugly!' The water lily was a little surprised at the minnow's rudeness, but she had no one



else to talk to, so she said, 'Yes, I am ugly now, but I was beautiful once. Look at my big black body and my ugly roots. You would never guess that I once lived in a fairy boat and floated on the top of the pond. Every one said I was beautiful. The sunbeams played with me all day and the breezes fanned me to sleep. But that was a long, long time ago.'” In this paragraph the attempt has been made to picture for the child the haunting memories of Paradise that have lingered on in the traditions of all peoples.

“The minnow shook his head. He had heard others talk like this and he didn't believe a word of it. He wagged his tail two or three times and said, 'I'd like to see you floating! Wouldn't you look pretty in the sunlight!'" If the birds of the air and the fishes of the sea were gifted with intelligence and with the power to express themselves, they might easily be supposed to comment in this fashion upon man in his degradation. Man himself, when he loses faith in primitive justice and in the high destiny of man, frequently takes a similar view. Thomas Huxley echoed this thought when in a pessimistic mood he described humanity as a “wilderness of apes.” When we come upon man in his degradation, it is, indeed, hard to think of him as a creature a little less than a god in origin and destiny, lifted above all the rest of nature and bathed in the sunlight of God's presence.

“A few days later the minnow came back to see the water lily, but she was too cold to talk to him. She had only one question to ask, 'Is spring ever coming?' The minnow answered, 'No, it's the coldest day this winter!' After this, the minnow often visited the lily and she always asked the same question, 'Is spring ever coming?' One day the minnow brought her good news. He told her that the robins had come back and that the snow was all gone. The sunbeams soon paid her a visit and told her to cheer up, that they had driven King Blizzard back to the mountains. They promised they would help her to get back to her old home at the surface of the pond.” In this passage we have a picture of man finding everything vanity and shorn of every hope but one, the coming

of the Messiah. And when this hope was dying out, the sunbeams—the angels, or prophets, or messengers of God—came to man to cheer him and to urge him into coöperation with Divine Grace. Or the picture may be taken as that of an individual soul buried in sin which slowly finds its way back to friendship with God through coöperation with Divine Grace.

“The water lily took new courage. She lifted up her head and began to push up through the water. She worked as hard as she could every day, but the top of the pond was a long way off. Sometimes she was afraid she would never reach it, but the sunbeams came to her every morning and cheered her in her work. The minnow often came back to look at her. He was surprised and wanted to talk to her, but she was too busy growing to pay any attention to him.” Here we have a picture of the soul seeking its salvation and turning a deaf ear to all mere natural ambitions.

“At last, one morning in July, the water lily lifted her head above the water. All around her big green leaves were floating. The world was more beautiful than she had ever dreamed it was. One by one the stars faded out of the sky. A gentle breeze stole up and whispered in the rustling leaves. It touched the face of the sleeping pond which broke into rippling smiles. The birds awoke and began to preen their feathers. The white light creeping up in the eastern sky covered the morning star and then turned crimson. The birds all broke out into joyous songs. Then the sun rose and sent a bright beam over the fields and across the pond to the water lily. He touched her homely brown head, the leaves unfolded and behold, the whitest, fairest lily-cup appeared and floated on the water, and the water lily in all her beauty smiled back her thanks to the sun.” The allegory is so plain here that comment seems needless. Human nature in the slender green stalk—the Blessed Virgin—at last reaches the surface of the pond. The night fades out, the stars—the prophets of the olden time—are veiled behind the white light that precedes the rising of the Son of Justice. All nature rejoices at the coming of the Redeemer. The touch of the sunbeam, typifying the Holy Ghost

or the angel of the Annunciation, causes human nature to blossom forth in the Redeemer, who alone is competent to smile back His thanks to heaven for the creation of the world. In Him human nature is once more restored to integrity and to the state of primal justice.

Instead of the human teacher, who has in the preceding chapters instructed the children and prepared them for the religious lesson, Our Saviour is here introduced as the Teacher. From His many lessons in the Gospel the one central theme is chosen of love of God and love of neighbor as illustrated in the parable of the good Samaritan and in His declaration that He came not for the just but to call sinners to penance, as illustrated in the parable of the sheep that was lost. The chapter closes with the parables of the Prodigal Son and of the Good Shepherd.

THOMAS EDWARD SHIELDS.

## BOOK REVIEWS.

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**Encyclopedia of Religion and Ethics.** Edited by James Hastings, M. A., D. D., with the assistance of John A. Selbie, M.A., D. D., and other scholars. Vol. II, Arthur-Bunyan. New York, Scribner's Sons, 1910. Pp. xxii + 901. Price, \$7.00. Sold only in complete sets.

The second volume of this important work has the same good qualities and the same defects which characterized the first volume. The articles on non-Catholic topics are up to the highest mark of contemporary scholarship; the name of the general editor and the signatures of the various contributors are a sufficient guarantee in that regard. Where, however, the articles touch on matters pertaining to the doctrines and policy of the Catholic Church, they are sometimes inaccurate, and in one or two cases, they seem to us to be unfair. It is not so much a question of facts as of the interpretation of facts. For instance, the condemnation of Bible Societies by the Catholic Church is mentioned in Dr. Dobschütz's article "The Bible in the Church." The same facts are mentioned in an article by Father Gillis, entitled "Bible Societies," in the *Catholic Encyclopedia*. Needless to say, Father Gillis takes pains to show the motives which actuated the Roman Pontiffs in their condemnation of those societies. Both encyclopedias call attention to the *fact* that the present Pope encourages a Catholic Bible Society in Italy; the divergence, however, in the interpretation of this fact is interesting:

### CATHOLIC ENCYCLOPEDIA

"The true attitude of the Church towards the popular use of the Scriptures is shown by the establishment of the Società di San Geronimo for the translation and diffusion of the Gospels and other parts of the Bible among the Italian peoples."

### ENCYCLOPEDIA OF RELIGION AND ETHICS.

"It is one of the most remarkable indications of an internal change of system that there is at present in Italy a 'Società di San Girolamo' for the spreading of the Gospels among the people, which has a Cardinal for its protector, and whose patron Pius X is said to have been, before he took his place upon the Papal throne."



When, as is the case here, the facts are beyond dispute, may we not claim in all fairness the right to present the facts in the light in which we see them? The *Encyclopedia* before us has an article on "Bigotry" in which reference is made to "a zeal for God, but not according to Knowledge" (*Rom.* x, 2). The treatment of the topic "Bible Societies" seems to be an apt illustration. Again, in the article "Bruno" (Giordano) we find the sentence "Bruno suffered, not for the Protestant religion or indeed for any form of religion, but for Science, and for the freedom of the scientific spirit from the Church." In the *Catholic Encyclopedia*, article "Bruno, Giordano," we read, "Bruno was not condemned for his defence of the Copernican system of astronomy, nor for his doctrine of the plurality of inhabited worlds, but for his theological errors, among which were the following: that Christ was not God but merely an unusually skilful magician, etc." Once more, it is a question of the interpretation of the facts.

The articles on anthropology, comparative religion, geography, etc. cannot be too earnestly commended to all who seek the results of the most recent investigations along those lines. The article on "Being," one of the few philosophical articles in the volume, cannot, however, be relied on in all its statements. It is doubtful, for instance, whether Parmenides' famous line should be translated "Thinking and Being are the same," and it is hardly accurate to say that "St. Augustine's method, which a thousand years later was made famous by Descartes, is the sceptical one, in accordance with which the *dubito* implies a *cogito*." In the same article, the scholastic terms *essentia*, *substantia*, etc. are given as equivalents of *Being*. Why is the less elegant, though more distinctively scholastic, *ens* omitted? And, to conclude the list of defects, why is there an article on *Barnabites* and none on the *Benedictines*?

WILLIAM TURNER.

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**The Hisperica Famina.** Edited, with a short Introduction and Index Verborum. By Francis John Henry Jenkinson, University Librarian, Cambridge. Cambridge University Press, 1908. Sold by Putnam, New York. Pp. xl + 95.

This is a scholarly and useful edition of some very curious medieval texts. First come two texts of the *Famina*, followed by

two sets of glosses, then the *Lorica* and the *Rubisca* with several minor texts including the *Adelphus Adelpha*. To students of Latin philology these are known as interesting specimens of the semi-cryptic or purposely complicated compositions which appeared during the early Middle Ages. The *Famina*, at least, has generally been ascribed to some Irish writer, and the evidence, as Mr. Jenkinson presents it, is conclusive in favor of the further supposition that it was written in some school or monastery in Ireland. "The scene," writes the editor, "is laid in a country where the language of the inhabitants is Irish." The present edition is based on five texts, the principal of which is the Vatican ms. regin. lat. 81, which belongs to the end of the ninth century. Like most mss. of that age, it contains a few curious excerpts relating to medicine, philosophy, etc. Mr. Jenkinson has succeeded in accomplishing a task, the difficulties of which can be realized only by those who are familiar with the nature of the work.

WILLIAM TURNER.

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**The Life of St. Clare**, ascribed to Fr. Thomas of Celano, of the Order of Friars Minor [A. D. 1255-1261] translated and edited from the earliest mss. by Fr. Paschal Robinson, of the same order: with an Appendix containing the Rule of Saint Clare. Published by the Dolphin Press, Philadelphia, 1910. Pp. xlv + 169. Price, \$1.08, postpaid.

Thanks to the good taste and skill which characterize the work of the Dolphin Press, this little book makes its first impression on the reader under circumstances which ensure it a favorable reception. It is printed, illustrated and bound in a way that is certain to delight the lover of beautiful books. That the contents of the volume are in keeping with its external appearance is, therefore, high praise, but praise which will not surprise those who know what Father Paschal is capable of doing in his chosen field of literary activity. Religious-minded men and women, whether Catholic or non-Catholic, throughout the English speaking world will welcome this contribution to Franciscan literature and will find it a source of delight as well as of inspiration. For all, nowadays, admire the *poverello* of Assisi, and, as Father Paschal says in his Foreword, "No one else appears to have caught the spirit

of St. Francis so completely as St. Clare . . . and in that spirit she threw around poverty an ineffable charm, such as women alone can impart to religious or civic heroism."

Possibly, some faultfinder may object that a more modern biography of the saint, based on a critical discussion of the sources and replete with psychological analysis, might be more profitable in this present age of enquiry and introspection. But we are emphatically on the side of those who, with Father Paschal, prefer the flavor of original texts and contemporary biographies, convinced that it is still possible to teach perfection without sacrificing poetry. As well, then, for its own intrinsic merits as for the example which it sets in hagiography, we give this life of "the Seraphic Mother" a hearty welcome and wish it the fullest measure of success.

WILLIAM TURNER.

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**The Sacrament of Duty, and Other Essays.** By Joseph McSorley, Paulist. New York, Columbia Press, 1909. Pp. 284.

"To be cheerful, humble, honest, brave, constant, reverent; to wage ceaseless war against the myriad forms of selfishness which obstruct the path to the higher life; to care fervently for the Blessed Christ and seek an even closer communion with the indwelling Divine Spirit; these are aims and endeavors which the soul indeed recognizes as its finest opportunities, but which the flesh quickly grows weary of pursuing. Such is our experience." So writes Father McSorley in the Introduction to the volume before us. How to attain these ideals of conduct, and what is of greater importance, perhaps, for the greater number of us, how to avoid being discouraged when we realize how far we are from attainment, is the theme of this eminently healthy, practical, and (in the best sense of the phrase) up-to-date little volume. The book is to be commended especially for the admirable manner in which it combines orthodox Catholic asceticism with sound scientific psychology and sane common sense.

WILLIAM TURNER.

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**Matilda, Countess of Tuscany.** By Mrs. Mary E. Huddy.  
New and Revised Edition. London, John Long, Ltd., 1910.  
Pp. xv + 357.

We have long looked for a reliable work in English dealing with the life and times of the Countess of Tuscany, who played so important a part in the history of the eleventh century. So far as sympathy and the desire to be impartial go to make a book reliable, the volume before us fills the want. The story which it contains is full of interest; the recital is dramatic; the descriptions are vivid, and the details of character, motive and play of personal forces are supplied with the sureness which can come only from a sympathetic understanding of the many interests involved in the narrative. When, however, the critical reader looks for the evidence behind the recital, he is often disappointed to find that the author relies too much on the historians who wrote a century or two ago—too far removed from the events which they narrate to constitute authority as witnesses, and too far removed from this age of scientific history to be of value as critics of historical material. Nevertheless, all students of the Middle Ages know how decisive was Matilda's influence both in Church and in State in her day. Students of education realize how remarkable were her personal attainments in an age when, as is erroneously supposed, women were purposely kept in ignorance. It is, therefore, a matter of congratulation that the first English biography of the Countess of Tuscany is from the pen of one who is inclined neither to misrepresent Matilda's conduct nor to detract from her personal greatness. Of course, the figure of Gregory VII looms large in the story which centers, for the most part in Matilda's home at Canossa. He, too, is treated sympathetically. Indeed, in one instance at least, "the faithful Hildebrand" (p. 37) receives more credit than is due to him. He is said to have consoled the dying hours of Leo IX, whereas it appears from incontestible documents that he heard of Leo's death at Tours, whither he had been sent to deal with the Berengarian heresy. Slips of this kind, as well as mistakes in construction, such as "The name of one whom he believed would prove" (p. 59), should be seen to in the next edition. The Latin quotations, too, need to be revised.

WILLIAM TURNER.

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**La question sociale au XVIII<sup>e</sup> siècle** par André Lecocq.  
Paris. Librairie Bloud & Cie, 1909. Pp. 120.

M. Lecocq treats briefly the social and economic conditions in France in the eighteenth century and holds that these conditions were responsible for the growth of socialistic thought and the literature of such writers as Morelly, Rousseau, Mably, Maréchal and Babeuf. The important distinction between the socialism of the eighteenth century and that of the nineteenth is that the former was speculative, "utopian," while the latter for the most part wishes to be considered scientific, and concerns itself with attacking the evils of the present system rather than with constructing a system to take its place.

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**The Church and Interest Taking.** By Rev. John A. Ryan, D.D., Professor of Theology in the St. Paul Seminary. St. Louis, Herder, 1910. Pp. 38.

In this valuable study the author reviews the opinions of representative theologians since the thirteenth century concerning the taking of interest. Dr. Ryan sums up the matter thus: "None of the current arguments *proves conclusively* that interest on capital is required by the principles of strict justice in every case, nor in any case. Neither is there any argument sufficient to prove that it is unjust, if we leave out of account cases involving extreme need. . . . Since it is not proved to be wrong, and since it is probably necessary for social welfare, it may properly be permitted to-day by both Church and State."

A still stronger refutation of the Marxian theory of value would have been made if the author had considered monopoly as a further cause on the side of supply in regulating price.

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**Justin, Dialogue avec Tryphon.** Texte Grec, Traduction française, Introduction et Index. Par Georges Archambault. Tome I. Paris, Picard et Fils, 1909. Pp. C, 362. 12mo. (Textes et Documents pour l'étude historique du christianisme publiés sous la direction de Hippolyte Hemmer et Paul Lejay.)

In this edition M. Archambault has done more than might be

expected from the modest announcement of the general editors of the series who confined themselves to promising the publication of the best known text of certain Christian authors. This volume contains a critical revision of the entire text of the *Dialogue* based on a careful comparison of the manuscript in the Bibliothèque Nationale the only one, as the author shows, which is deserving of consideration. In the long Introduction M. Archambault has discussed the principal problems of a textual or literary character which concern this work of St. Justin, and the numerous footnotes which accompany the text will serve to clear up many difficulties, and to place the reader *au courant* of the many questions raised by this important work. Occupying as it does a unique place at the head of existing documents in the long series of polemical works against the Jews, the *Dialogue* of Trypho has an importance all its own and derives moreover no small value from the fact that it is an aid to a better understanding of the other works of the great second century apologist.

PATRICK J. HEALY.

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**La vie privée du peuple juif à l'époque de Jesus-Christ.** Par R. F. M. B. Schwalm des Frères Precheurs. Paris, J. Gabalda & Cie, 1910. Pp. 20 and 590. 12mo.

This posthumous work has fared better than works of the kind usually do. The task of revision was practically finished when death overtook the learned author, and the duty which fell to his confrère Fr. A. Gardeil, of preparing for publication the few remaining sheets was a light one. Too much cannot be said in praise of the plan formed by Fr. Schwalm, towards the fulfillment of which this study was the first step. He had in mind a series of works to illustrate the Beginnings of Christianity by showing the social conditions amidst which it took root. This project calling for two series of studies was to be accomplished by the publication of six volumes dealing respectively with the private life, the religious institutions and the public life of the Jews. The second series was intended to deal with the social life of Jesus Christ, the social life of the nascent Church and the social life of St. Paul. How timely and valuable such a series of books would be needs no proof. The social question has at present over-

shadowed all other issues, and no better means to show the place Christianity can still claim as a factor in stilling social unrest can be offered than a study of the social conditions out of which it sprang and to which, if faithfully practised, it must give rise.

Many other phases of the history of the Jews in the time of Our Lord have already been presented. Schürer has dealt with the history of the Jews, their dispersion and political and religious conditions, in a manner that leaves little to be desired. Edersheim and others have taken up other subjects; but much remains to be done in order to make known the Jew with whom Our Lord and the apostles had to deal. With the wider opportunities available now to study the Greek of the New Testament, works of a philological character and those treating of Jewish life and customs cannot fail to be mutually helpful and will provide valuable material for the exegete and the historian.

In the title of the present volume there is no indication of the richness of its contents. In four sections the author discusses the condition of the Jews as peasants, as artisans, as merchants, and as householders, or proprietors. The detailed description of these different classes gives a very comprehensive idea of the social and economic life in Palestine at the beginning of our era. It is impossible to enumerate the many points touched on in the discussion of a subject so vast as this entire social and economic life of a whole nation: but some of the conclusions of the author are extremely interesting. In their native home at the time of Our Lord the Jews were preëminently an agricultural people and the peasant class enjoyed much more prosperity and held a higher and more stable position than the artisans. There were great agrarian questions among them, such as those arising from the possession of great estates by men who dwelt in distant cities, questions regarding mendicants, etc., all discussed in this volume in a manner that cannot fail to interest the student of social science. The work is descriptive throughout, and the author has shown his wisdom by abstaining from comparisons or reflections.

PATRICK J. HEALY.

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**L'Incendio di Roma dell' anno 64**, par Attilio Profumo (Es-tratto della *Rivista di Storia Antica*). Feltre, 1909. Pp. 31.

It seems hardly possible, after the discussion some years ago,

that a new controversy could arise regarding the authorship of the conflagration in Rome in the year 64, which holds such an important place in the early history of the Church. In this pamphlet the well-known archæologist Hülsen is taken to task for some opinions to which he gave expression in the *American Journal of Archaeology*. (Second Series, Vol. 13, 1909, pp. 45 seq.) In the present case, the point at issue is how are the words of Tacitus regarding the origin of the fire to be understood: "forte an dolo principis incertum, nam utrumque auctores prodidere." Hülsen ranges himself with those who assert the former, and says, "the outbreak of the fire was really due to accident." Profumo holds the other opinion, and brings forward a formidable array of authorities and facts to support his contention. His method of presenting the subject and the judicious use he makes of his authorities, enable him to present a strong case. Besides he has the weight of tradition and the testimony of witnesses more important than Tacitus to outweigh what was merely a doubt in the mind of the latter. It seems that the verdict of history will not differ much from the statement made to Nero himself by Fabrius Flavius, Tribune of the Prætorian Cohort: "Oderam te," inquit, "nec quisquam tibi fidelior fuit, dum amari meruisti, odisse coepi, postquam parricida matris et uxoris, auriga et histrio et incendiarius extitisti."

PATRICK J. HEALY.

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**Petite histoire de l'église catholique au XIX<sup>me</sup> siècle.** Par Pierre Lorette. Paris, Bloud et Cie, 1909. Pp. 128.

In this short conspectus the author divides the *History of the Church in the Nineteenth Century* into two periods designated respectively: The Renaissance of the Church, 1801-1850, and the Development of the Church, 1850-1903. In four chapters, viz., The Church and Napoleon, The Church and the Restoration, The Liberal Catholic Movement, and Liberty of Teaching, the history of the first period appears to be made synonymous with the history of the Church in France. In dealing with the second period a broader view is taken, and questions of more general interest are discussed in seven chapters, viz., 1. The Roman Question. 2. The Syllabus. 3. The Vatican Council. 4. The Church and Science.



5. The Church and Separated Christians. 6. The Church and the Infidels. 7. The Church and the People. On some pages the author allows himself to assume a somewhat didactic tone which may perhaps be accounted for by the fact that the "Little History" is merely the substance of some lectures delivered before the pupils of the École Bossuet. Most of the great questions of the century just ended have been touched on, but, though briefly discussed, yet with sufficient clearness to show the magnitude of the problems involved in them. It would perhaps be better not to attempt to give a summary of the achievements of Catholics in the field of science (p. 66 seq.). The summary is often misleading not less in content than in extent, and may easily give the impression that it represents the sum total.

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PATRICK J. HEALY.

**Cours superieur d'instruction religieuse.** Israel, Jesus Christ, L'église catholique, par M. l'abbé Jerome Labourt, 12, vii + 315 pages. Lecoffre, Paris, 1909.

The author takes up revealed religion from the historical rather than from the dogmatic standpoint. In the first part, he traces the broad outlines of its development among the Jewish people; the second is devoted to the life, teaching and person of the Son of God; the third is a description of the origin, polity and teaching authority of the visible Kingdom of God. The *cours* is intended to be a manual for advanced classes in Christian doctrine and calls for amplification by a teacher. It is also designed to furnish a means of orientation to the growing numbers of educated people who are interested in the many delicate problems raised of late years by the study of religion, and who are often at a loss where to seek the Catholic answer to these problems. In Dr. Labourt's little volume they will find a guiding thread through the labyrinth. He gives the Catholic solution gracefully and luminously. His method is expository rather than controversial, though he incorporates in his book the results of recent criticisms. Covering such a broad field in so few pages, his treatment is necessarily condensed, but neither stiff nor leaden. His style is fresh, lucid and simple. The references are good, but are rather meagre. In general the course leaves little to be desired, and is well adapted to the purpose for which it was written.

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JOHN M. COOPER.

**The Problem of Evil.** A Criticism of the Augustinian Point of View. By Marion Le Roy Burton, B.D., Ph.D. Chicago, The Open Court Publishing Co., 1909. Pp. 219.

The purpose of this book is to show that there is need of a change in the traditional idea of sin. It is maintained that the doctrine of sin has developed under the influence of evolutionary thought. St. Augustine is selected as the exponent of the traditional view. Dr. Burton very wisely refrains from criticising until he has carefully and, on most points, accurately stated St. Augustine's doctrine. The personal view of the author is reserved for the last chapter.

The first seven chapters contain a scholarly, able statement of St. Augustine's treatment of the problem of evil. Every effort is made to be fair; it is evident that the author has been for years a profound and sympathetic student of St. Augustine. One who disagreed entirely with the views expressed in the last chapter might yet find this book of immense help toward arriving at a clear, orderly grasp of St. Augustine's teaching on this central question of his philosophy. Reference is given in almost all cases to the work on which statements are based. The book is altogether neat in its make-up: the type is clear and readable, and there are no typographical errors.

In one instance, at least, Dr. Burton is unfair to St. Augustine. The following statement: "Augustine's conception of God sitting aloft unmoved while man is tossed about in misery and woe, must be rejected," would startle the author of the *Confessions*, who so often thanks God for His fatherly tenderness in listening to the prayers of a distressed mother and in bringing back to virtue a prodigal child. St. Augustine says there is no evil, no suffering in God, but he does not say God is not interested in or moved by human ills. St. Augustine believed that the Second Person of the Trinity took upon Himself human nature out of sympathy for human misery.

Dr. Burton scarcely accomplishes his mighty aim of revolutionizing the Christian idea of sin. He refuses to accept the sin of the devil as the origin of actual evil, because, he says, the devil is a hypothetical being. Of course, the acceptance or rejection of the existence of the devil does not affect St. Augustine's philosophical doctrine. Grave difficulty, also, is pointed out in the

doctrine of original sin. On this point St. Augustine is not the best representative of the Christian teaching; he had personal views on this subject which many other Christian philosophers do not share.

It is objected by Dr. Burton that St. Augustine's doctrine, that unbaptized children go to hell, is revolting to our natural instincts. Without entering into the discussion of the question, it may be asserted that it is doubtful if this is the Christian idea. The common teaching is that, though such children shall not enjoy supernatural happiness, they shall probably enjoy perfect natural happiness. Original sin, therefore, would deprive a soul, upon which there was no other stain, of supernatural happiness to which it never had the shadow of a title, but not of natural happiness which is the most the soul could have hoped for even after a perfect life. Dr. Burton admits the law of solidarity which accounts for the other effects of original sin.

Man, according to Dr. Burton, has evolved from the brute so that the first sin, the origin of moral evil in the world, marked a wondrous stage in evolution, the transition from the non-moral to the moral order. "Man's fall was his rise." The universality of evil is accounted for by the necessity of struggling against the sensuous nature inherited by man from his brute forefathers. In freeing himself from these tendencies consists the struggle for morality. Dr. Burton is frank enough to admit that there are two possibilities open to the philosophers: before the first sin man was either a sinless moral being or he was a brute incapable of sin because incapable of moral action. Man's original condition may have been "a chaos or a harmony." A few unsatisfactory, general statements about evolution lead to the conclusion that before the first sin man was a brute. This seems much like taking the issue for granted. Dr. Burton asserts that in its main features the doctrine of evolution must be held, and then jumps to the conclusion that "the mind familiar with modern scientific conception finds it impossible to conceive of any originally perfect condition of man." Effort, at least, should be made to demonstrate so important an assertion.

Our judgment, then, is that Dr. Burton has succeeded very well in his statement of St. Augustine's philosophy of evil, but he has not succeeded nearly so well in showing that the Christian idea of sin ought to be changed.

CORNELIUS HAGERTY, C. S. C.

## BOOK NOTICES.

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The Catholic publishing house of Bloud et Cie (Paris, 7 Place Saint-Sulpice) has published a number of volumes, arranged in series, which cannot be too highly commended to those among the clergy who wish to keep up to date in ecclesiastical subjects. The volumes are small octavos, averaging one hundred pages each, and ranging in price from one franc to one franc and a half. In the series entitled *Bibliothèque de psychologie expérimentelle et de métapsychie* the following volumes have appeared: VIOLLET, *LE SPIRITISME DANS SES RAPPORTS AVEC LA FOLIE*; VASCHIDE, *LES HALLUCINATIONS TÉLÉPATHIQUES*; MARIE, *L'AUDITION MORBIDE*; PRINCESSE LUBONIERSKA, *LES PRÉJUGÉS SUR LA FOLIE*; VASCHIDE AND MEUNIER, *LA PATHOLOGIE DE L'ATTENTION*; LAURES, *LES SYNESTHÉSIES*. The series entitled *Questions historiques* begins with a very interesting little volume by Bourlon, entitled *LES ASSEMBLÉES DU CLERGÉ ET LE PROTESTANTISME*. The latest number of the series *Philosophes et Penseurs* is a volume by Jean des Cognets, *LES IDÉES MORALES DE LAMARTINE*. The series consists chiefly of translations of chefs-d'œuvre in the hagiographical line, for instance, Newman's, *MISSION OF ST. BENEDICT*, the *FIORETTI DI SAN FRANCESCO*, and an edition in French by Dottin of the *CONFESSIONS OF ST. PATRICK*. In the department of apologetics, to which the French clergy have in recent years contributed so much, there appears an important little volume by Henri Couget, *LE SENS CATHOLIQUE*, and under the general title *Questions théologiques*, a translation of Oxenham's, *History of the Doctrine of Atonement*. A very useful series of brochures on Christian art includes an interesting volume by Clément, *LA REPRÉSENTATION DE LA MADONE À TRAVERS LES ÂGES*. To the series *Les grands théologiens*, Abbé Martin has contributed a volume on Petavius (PÉTAU, 1583-1652). Finally, there is a series *Chefs-d'Œuvre de la littérature religieuse*, including the *PENSÉES* of Pascal, the *CONFESSIONS* of St. Augustine, and works by De Maistre, Gratry, Bossuet, Gerson, Nicole, etc.

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A series not so wide in range but equally commendable is issued by Beauchesne (Paris, 117 Rue de Rennes), including a *Bibliothèque Apologétique*, *Études de théologie Orientale*, and *Les Saints*. To the second of these the Augustinian Father Jugie has contributed *HISTOIRE DU CANON DE L'ANCIEN TESTAMENT DANS L'ÉGLISE GRECQUE ET L'ÉGLISE RUSSE*.

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A former student of the University, Mr. Boutwell Dunlap, has, in collaboration with Mr. Robert E. Cowan, collected under the title "*BIBLIOGRAPHY OF THE CHINESE QUESTION IN THE UNITED STATES*," a mass of bibliographical data for the study of a very important problem. The work bears every evidence of being thorough and complete.

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The publishing house of John Murphy, Baltimore, issues a very practical little volume entitled, *THE CHIEF SOURCES OF SIN*. It is from the pen of Rev. M. V. McDonough. The price of the volume is seventy-five cents.

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From the Benedictine monastery of Maredsous, in Belgium, comes a neat volume of 453 pages by Father Thomas Elsaesser, O. S. B., on the art of speaking Latin. Its title is *NOS IN SCHOLA LATINE LOQUIMUR*. It is published by De Meester, 27 Rue de l'Industrie, Brussels. The price is \$1.50 net.

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We cannot have, nowadays, too many popular works on Apologetics. Therefore, we welcome a very readable English version of a book which has already done good service in Germany. The translation is entitled, *OUR FAITH A REASONABLE FAITH*. The author is E. Huch, the translator, M. Bachur. The work is printed and published by the Society of the Divine Word, Techny, Illinois, and costs fifty cents.

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The fourth series of *A YEAR'S SERMONS*, published by Joseph F. Wagner, New York, contains, like its predecessors, sermons by various pulpit preachers of our own day, arranged for use on the Sundays and Feast Days of the ecclesiastical year. As might be expected, the sermons are of very unequal value.

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Benziger Brothers, New York, have just published the seventh edition of Zualdi's *SACRED CEREMONIES OF THE LOW MASS*, translated by Father O'Callaghan. The volume is so well known to priests and seminarians that it is sufficient to call attention to this new edition. The price is \$1.25.

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Students and teachers of philosophy will welcome a new edition of the *ELEMENTA PHILOSOPHIAE ARISTOTELICO-THOMISTICAE*, by Father Gredt, O. S. B., published by Herder (Freiburg and St. Louis). The first volume contains Logic and Natural Philosophy. The orderly arrangement of the material and the clearness of the style have already won a place for this work among the most popular scholastic manuals. The price of the first volume is \$2.45, net.

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The department of ecclesiastical literature which, for want of a better title is called pastoral theology, owes much to the zeal and learning of the German clergy. The parochial clergy, most of whom have had the

advantage of a University training, the members of the religious orders, and those who are engaged in educational work have devoted special attention to this section of clerical study, and the body of literature which they have produced is characterized by sound learning and practical sense. A volume which bears the title, *RULES OF LIFE FOR THE PASTOR OF SOULS*, by Father Rauch, S. J., and translated by Father Slater, S. J., is among the latest of these productions. It is published by Benziger Brothers, New York, and costs \$1.25, net.

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A noteworthy contribution to ecclesiastical biography entitled, *HISTOIRE DE S. FRANÇOIS DE BORGIA*, by Pierre Suau, S. J., is published by Beauchesne (Paris, 117 Rue de Rennes). It is a beautiful large octavo volume of 590 pages, and costs fr. 7.50. Besides being a model of painstaking and scholarly biographical study, it is a valuable contribution to the history of the Church in the sixteenth century.

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Among recent contributions to Catholic fiction are *A RED-HANDED SAINT*, by Olive Katharine Parr (London, R. and T. Washbourne); *A BROTHER'S SACRIFICE*, by A. Juengst; and *ATONED*, by L. A. Reudter (both published by the Society of the Divine Word, Techny, Ill.).

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So much attention is being paid nowadays to the subject of ecclesiastical music that we have no doubt about the reception which awaits a very scholarly, readable little volume of 216 pages, translated from the German of Dr. Karl Weinmann. The title is *HISTORY OF CHURCH MUSIC*. The work costs seventy-five cents, and is published by Fr. Pustet, New York and Cincinnati.

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Three little duodecimo volumes on the science of spiritual direction come from the publishing house of Téqui (Paris, 82 Rue Bonaparte). They are *QUADRUPANI, DIRECTION . . . POUR VIVRE CHRÉTIENNEMENT*; *QUADRUPANI, DIRECTION POUR RASSURER . . . LES ÂMES TIMORÉES*; *GRIMES, TRAITÉ DES SCRUPULES*. From the same house come a historical study entitled *LOUIS XVI* by Marius Sepet, a biography entitled *LA BIENHEUREUSE MÈRE BARAT*, by Gabriel Billot, and a work on religious education, *LA VIEILLE MORALE À L'ÉCOLE*, by Joseph Tissier.

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Two stately volumes on the Epistles of the Sundays of the ecclesiastical year, *FEIERTAGESEPISTELN*, and *THE SUNDAY EPISTLES*, the latter being a

translation of the former, have been published by Herder (Freiburg and St. Louis). The author is the Benedictine Abbot, Doctor B. Sauter, and the translator is J. F. Schofield. The German edition costs \$1.85, net. and the English translation \$4.50, net. From the same house comes a volume of addresses to young people, by Mgr. Doctor Paul Baron de Mathies, entitled *PREDIGTEN UND ANSPRACHEN*. The price of this volume is eighty-five cents.

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In G. A. Ford the Maid of Orleans has a sympathetic biographer. The story is told in a volume of three hundred and fourteen pages, published by the Christian Press Association, New York. It is entitled, *BLESSED JOAN OF ARC*. The volume is dedicated to Archbishop Ireland. A discourse in defence of Joan of Arc, by Auguste Texier, is published by Téqui (Paris, 82 Rue Bonaparte), under the title, *JEANNE D'ARC ET L'EGLISE*. It is an earnest and eloquent appeal on behalf of the Church and of historical truth.

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Under the title *RUNDSCHREIBEN PIUS X*, the well-known house of Herder (Freiburg and St. Louis) publishes in one volume and two brochures the Latin text with a German translation of the encyclicals of Our Holy Father, Pius the Tenth. This edition is similar to that of the Encyclicals of Leo XIII which was completed in six volumes.

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Father Eugene Baffie, O. M. I., publishes a biography entitled *BISHOP DE MAZINOD*, which is at once a history of the public life of the saintly bishop of Marseilles and an account of those hidden virtues which characterized the Founder of the Oblate Missionaries of Mary Immaculate. Benziger (New York, Cincinnati and Chicago) is the publisher. The price is \$1.80, net.

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Teachers of ecclesiastical music in our colleges and seminaries, directors of church choirs and all those who are interested in "restoring plainsong to its proper place in the services of the Church," will not be disappointed if they get a copy of *A HANDBOOK OF CHURCH MUSIC*, by F. Clement C. Egerton. The contents: What is Plainsong?—Voice Culture—Rhythm—Brief history of Plainsong—The Choirmaster, etc., are indicative of the aim of the work. It is at once practical and informative on those points on which information is usually sought.

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A work which should be placed in the reference room of every ecclesiastical library year by year, as it appears, is Father Krose's *KIRCHLICHES HANDBUCH FÜR DAS KATHOLISCHE DEUTSCHLAND*. It contains not only

the most complete statistical information arranged in the most orderly manner, but also a brief history of the principal events of the year in Germany and elsewhere throughout the Catholic world. Its account of the missions is especially valuable. To the student of sociology the chapter, *Die charitativ-soziale Tätigkeit der Katholiken Deutschlands*, furnishes the most useful kind of information in the most available form. The volume before us is the second of the series, and treats of the years 1908, 1909. The work is published by Herder (Freiburg and St. Louis).



## VERY REV. GEORGE A. DOUGHERTY, VICE-RECTOR

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George Anthony Dougherty was born May 21, 1861, at Baltimore, Md. He received his early education at Calvert Hall College, Baltimore, which is taught by the Christian Brothers. Thence he went to the Sulpician Fathers' College, St. Charles', at Ellicott City, Maryland, where he completed his classical studies. After spending the years 1885-1886 as a student of philosophy at St. Mary's Seminary, Baltimore, he went to Rome in the autumn of 1886 to enter the American College. There he studied theology for four years, having for his teacher in dogmatic theology the late Cardinal Satolli. He was ordained priest September 20, 1890, and in May of the following year, he returned to his native diocese. His first appointment was to the rectorship of St. Peter's Church, Waldorf, Maryland. In February, 1892, he was transferred to Washington, where, as Assistant to Rev. Paul Griffith, Rector of St. Augustine's Church, he spent eleven years of active and successful ministration. In November, 1903, he came to the University as Private Secretary to the Rector. Two years later, in April, 1905, he was appointed Assistant Treasurer. In December, 1909, he received the title of Doctor of Sacred Theology from the Sacred Congregation of Studies, and at the meeting of the Board of Trustees held April 6, 1910, he was promoted to the office of Vice-Rector of the University.

Doctor Dougherty brings to his important office many qualities of mind and heart which render him eminently fitted for the discharge of his duties as Vice-Rector. Among these qualities are his prëeminent ability as a business man, his tact, and those various gifts of temperament and disposition which have won him the esteem of his acquaintances, lay as well as clerical, and the affectionate regard of all his associates. Moreover, his long experience as Secretary and Assistant Treasurer has rendered him familiar with all that pertains to the administrative policy and the financial condition of the University, thus enabling him to start his career as Vice-Rector with every prospect of success.

## MISCELLANEOUS.

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### The Celtic Sources of the Divine Comedy.

On Thursday, March 10, Doctor Joseph Dunn lectured on "The Celtic Sources of the Divine Comedy." Dr. Dunn said in part:—

It is a little more than a century ago that the question of the sources of the Divine Comedy began to be agitated. Up to that time it was generally believed, as it was wished to be believed, that Dante constructed his divine poem out of his own rich imagination. Historians of Italian literature were slow to perceive that the great poet had drawn from an almost inexhaustible mine of material, and when this opinion was first made public, namely, that Dante was in some measure indebted to the legendary material of the Middle Ages, the literary world arose to defend him against the charge and proclaim against the scandal. To have borrowed from classical literature might easily have been pardoned and even added to the value of his poem in the opinion of the day, but that Dante owed anything to the obscure legends of the Middle Ages, never.

It is from Celtic lands, and above all from Ireland, that most and the most popular of the visions of the other world have come. Too much symbolism has been read into the Divine Comedy. The material existence of Hell, Purgatory, and Heaven, as the popular legends describe them, the physical tortures of the lost, the bodily penances of Purgatory, were believed in literally by all Western Christendom. If we keep this in mind when reading the Divine Comedy, the poem will have an additional interest and reality for us.

Of the Celtic Christian legends which preceded the Divine Comedy, the best known are the Voyage of Saint Brandan and the Purgatory of Saint Patrick. It is the Vision of Tundale, however, that has a greater right than any of the others to be regarded as a prototype of the *Divina Commedia* and offers the greatest number of instances in which the two works agree. The chief points of difference between the Purgatory of Saint Patrick and the other visions of the time, is that it assigns the entrance

to Purgatory to a certain place and that it is not, strictly speaking, the narration of a vision, but of the experiences of men who in their lifetime and in the flesh, were granted a glimpse of the invisible world.

The primary object of the visions, written as a vehicle of popular instruction, was to edify, to urge to penance, and soften the heart. The means to this end was the description of the torments of Hell rather than of the delights of Heaven, on the theory, no doubt, if there was any theory in it, that spiritual enjoyments would not appeal to the popular understanding and that the fear of physical sufferings is more efficacious than the hope of rewards. Besides the place of the damned offered a better subject for the exercise of the imagination. It may be, too, that the mind of the Celt is peculiarly impressionable by accounts of Hell and Purgatory.

However childish and extravagant these simple mediæval legends of the other world may be, they are still of the greatest value. Much better than the annals and chronicles, they show the social, moral and poetic ideal of the society of the time, an ideal that was not without its influence on the real life of the day, and has exercised a very considerable influence on literature. We may smile at the credulity of the age in which they were written, and of the men who took pleasure in reading them, but, this much we must admit, that they had succeeded in that age in making the unseen world actual, a faculty which we have lost, and in reducing the distance between the world in which we live and the other.

It is too soon to decide the relation of these pre-Dantean visions to the Divine Comedy, for there are still inedited among the Irish manuscripts a number of works belonging to this class which may throw considerable light on the question. It may never be proved, however, that Dante did or did not know of any of these visions directly. It would be most surprising if Dante, who had made his own all the learning of his time, did not know of these Celtic legends which were then at the height of their popularity. Nor could it have been that he knew them but despised them and deemed them unworthy to find them a place in his Comedy, for the sources from which Dante drew were above all popular. If he did know them, it is most extraordinary that he does not mention any of them, which had he known them, could not have failed to win his admiration for their brilliancy of color and fertility of imagination. On the other hand, if we deny that Dante

knew these visions, it becomes extremely difficult to account for the many and closer resemblances which are found in his and the earlier works. Mere chance, independent invention, will not suffice to explain them.

That Dante was familiar with other Celtic themes is seen from his reference to tales of the Round Table, especially to the story of Lancelotto, the reading of whose love for Ginevra led to the destruction of Paolo and Francesca da Rimini. It is no small glory for the Celt that this romance of love, the pearl of the trilogy, the most beautiful passage in all literature, on which Dante lavished all his art, is a theme from the fund of Celtic lore. The visions, chiefly of Irish origin, were like the sparks of which Dante speaks in the first Canto of *Paradiso*: "Poca favilla gran fiamma seconda," "A few sparks create a great fire," and it is perhaps the greatest glory of these modest Celtic legends that they led to and resemble, if only in a distant way, the Divine Comedy of Dante.

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### The Juvenile Court.

At a meeting of the American Academy of Political and Social Science, held at Philadelphia, Pa., Friday, April 8th, 1910, Judge William H. De Lacy read a paper on the Juvenile Court, of which the following is a synopsis:

The establishment of Juvenile Courts is the most important development in the field of jurisprudence during the last decade. The first juvenile court was organized in Chicago, July 1, 1899. There, the Juvenile Court is presided over by one of the judges of the Circuit Court, a court of general, unlimited jurisdiction. The child is not regarded as a criminal. It is rather looked upon as needing the fostering care of the state by reason of its delinquency which evidences the failure of its natural parents to train it to good citizenship. The court proceedings, as far as possible, are similar to proceedings in Chancery. In Philadelphia, New York and elsewhere, the court is a criminal court.

But whether equitable or criminal always the attitude of the court towards the child is the same—not that of a judge inflicting punishment, but the attitude of a father towards an erring child.

By interviews with its parents, consideration of its personal

history and its ancestry, careful consideration of its environment, and close observation of its physical condition, the court, in a sympathetic investigation of the child's shortcomings, seeks to find out and eradicate the cause of the child's violation of the law. While maintaining the respect and even the wholesome awe of the child for the law, the court proceedings are bereft of much of the formality observed in other tribunals. It is arranged so that the child may come quite close to the Judge, that the Judge may both reassure him and have a better opportunity to study him.

Juvenile court systems tend to diminish, in very large degree, the work of grand juries and criminal courts. This alone saves hundreds of dollars of expense to the community. In addition, a large proportion of the children tried in juvenile courts are handled by the method of probation which obviates, to a very great degree, the necessity for their incarceration at the expense of the public in institutions. While on probation, these children are under the supervision and the custodial care of the court, but are suffered to remain at their homes where the cost of their nurture and training naturally belongs. The actual saving in dollars and cents, by reducing the number committed to institutions, is no inconsiderable item and frequently amounts to as much as seventy thousand dollars per annum in cities of three hundred thousand. This saving is not all, for the earnings of these children while on probation add much to the wealth of their communities.

The work of the juvenile court is not only remedial but preventive. The juvenile court is the most promising point at which to arrest the rising tide of crime. Its whole aim is to save the child from a life of crime and the conservation and preservation of the child to himself, to his parents and to the State. This work has the superlative advantage of the ounce of prevention.

Probation is character-building. That the probation system may be successful, the judge must take an active interest in its workings and be in fact, though not in name, his own chief probation officer. No better social service is done to-day throughout the country than that rendered by probation officers.

Another great saving to the State is also made by the careful investigation of the cases of alleged dependents seeking admission into institutions maintained at public expense.

The exposure and punishment of parental neglect is a feature that stops much violation of the law; for parental neglect and



parental inefficiency are prolific causes of the wrong-doing of the children.

The enforcement of the parental obligation to support the family is another preventive feature of the work of many juvenile courts. In Washington, during the past three years, over \$95,000.00 was thus collected from delinquent husbands and fathers, and paid through the clerk of the court to wives for the benefit of these children.

Finally, the juvenile court is the natural center in the community around which to group all the social efforts made to remedy defective home conditions, to safeguard the health and morals of the young and to insure the children an atmosphere friendly to the development of the highest citizenship.

## UNIVERSITY CHRONICLE.

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**The School of Sciences** has just issued a very attractive booklet of 42 pages describing in a popular way the advantages which it offers to Catholic young men desirous of obtaining the best possible training in chemistry, physics, mathematics, engineering, electrical, chemical and mechanical. This booklet is illustrated and will be sent on application to those desirous of enjoying a first class scientific education under strictly Catholic auspices.

The University's School of Sciences is now the largest and most successful Catholic work of its kind in the United States. The booklet contains lists of dissertations handed in for degrees and also of the positions held by graduates of the School. Plans are being prepared for a still more effective development in electrical and mechanical engineering as it is felt that along these lines in the future there are many splendid opportunities for the graduates of our Catholic high schools and colleges. The present generation will very probably witness an unparalleled development of the unbounded physical resources of the United States, calling, however, for highly trained abilities. No city in the United States offers to the average student so many advantages of an intellectual, social and political nature as Washington, which is sure to be the home of a multitude of earnest students. In view of this development the Catholic University has not begun its work a single decade too soon.

**The Ethnological Museum** of the University has been transferred to the spacious hall on the third floor over the Assembly Room and is being reorganized under the judicious direction of Professor Hyvernât, Curator of the Museum. The valuable collections of the University, ethnological, archæological and historical, have been growing so rapidly in the last twenty years that more space and a new arrangement were much

needed, in order that these rich treasures might better serve the purposes for which they are being gathered. Eventually a descriptive catalogue of the Museum will be given to the public. In the meantime the University Museum offers a suitable resting place for rare and valuable objects now in the hands of private individuals and therefore likely to be in the end widely scattered or lost.

**The Library of the University** has received from an anonymous benefactor a complete set of the publications of the Henry Bradshaw Society, an English association for the re-printing of the most valuable mediæval liturgical texts. Among the most important volumes of this rare and valuable collection are the famous seventh or eighth century Antiphonary of Bobbio, the eleventh century Irish "Liber Hymnorum," and the ninth century Martyrology of Oengus, all three most valuable liturgical texts of Irish origin and throwing much useful light on the history of the Mass and the sacraments in the middle ages. Gradually all the important original materials for study and research, in as far as they have been reprinted, are being gathered in the University library, and it is the purpose of the authorities to leave nothing undone in order to make this library a perfectly equipped home for all serious students of Catholic teaching, life and history.

**The Department of Electrical Engineering** has been considerably improved by the addition of new machinery, much needed by the increasing number of students presenting themselves for the degree of electrical engineering. Already the large spaces of McMahon Hall are quite insufficient to carry on the yearly developing work of the departments of chemistry, physics and engineering.

**University Gymnasium.** So far the University has no suitable gymnasium, though the growing number of students makes such a building a quite necessary addition. In the meantime it is proposed to fit up for a gymnasium a small, wooden

building on the University grounds. It will be ready for use next Fall and will have the usual equipment of a good gymnasium so far as space permits.

**The Annual Meeting of the American Oriental Association** held lately at Baltimore, was attended by Rev. Doctor Henry Hyvernat, Professor of Semitic Languages and Doctor George M. Bolling, Professor of Greek and Sanskrit, both eminent and widely renowned scholars in these departments in which they are respectively acknowledged authorities. In recognition of his merits and services in the province of Oriental Studies, Doctor Hyvernat was elected second Vice-President of the Association for the ensuing year.

**Athletics** have taken on a rather pronounced development this year. The base ball team of the University is giving an excellent account of itself and has won golden encomia from all those who are interested in its success.

**Visiting Committee.** Early in March the Permanent Visiting Committee held its regular meeting at the University. This committee is composed of Archbishop Glennon of St. Louis, Archbishop Farley of New York, Bishop Harkins of Providence, Walter George Smith, Esq., of Philadelphia, and the Rector of the University. It examines carefully all that pertains to the material, academic and religious condition of the great school, reports to the regular April meeting of the Board, and in a general way prepares the matters to be discussed at that meeting.

**A Debating Club** has been recently formed at the University and gives promise of a permanent addition to the intellectual activities of the students. The work has been taken up quite seriously by a good number of the students under the direction of Professors Lennox, McCarthy and O'Hara, and with the good-will of all the teachers of the University. The first president of the society is Mr. Donald Gallagher of Texas.

At the first meeting of the new society the question for debate was: "Resolved that, All American cities should adopt the Commission Form of Government." Messrs. Boillin of Tennessee and Rivero of Cuba upheld the affirmative of the issue, while Messrs. O'Keefe of Kansas and Caverly of Minnesota maintained the negative. The question was ably argued by both sides, and the judges found it exceedingly difficult to award a verdict, but after careful consideration were of the opinion that the affirmative had maintained their side better than the negative and gave their decision accordingly.

**The Master's Degree at the Dominican College.** It was a distinctive and a distinguished affair the conferring of the degree of Master of Sacred Theology upon Fathers O'Daniel and Waldron in the Chapel of the Dominican House of Studies on Wednesday the 30th of March. It was a University function quite after the manner of the Middle Age, the period, "par excellence," of University efflorescence; such a scene as was not infrequently graced by Albertus Magnus and Thomas Aquinas in the splendid days of Saint Jacques in Paris. The presence of His Eminence Cardinal Gibbons; His Excellency, Monsignor Falconio, the Apostolic Delegate; the Very Rev. Rector, Monsignor Shahan, attended by the Faculty of the University in academic robes gave to the occasion the touch of distinction which will make it ever memorable.

At the conclusion of the solemn High Mass, the Very Rev. L. F. Kearney, O.P., ex-provincial, himself a Master of Sacred Theology, delivered a discourse in which he explained the nature of the degree about to be conferred and the conditions requisite for its reception. Father Kearney's discourse was classic in its simplicity and elegance, and scholastic in its precision and clearness of thought. At the conclusion of the discourse, the degree was conferred by the Regent of the House of Studies, the Very Rev. D. J. Kennedy, O. P., S. T. M. The insignia of the office are the regulation Doctor's Cap with crimson pon-pon and a signet ring, graven with the monogram S. T. M. At the conclusion of the ceremony the Rev. Masters



received the felicitations of the Very Rev. Prelates and the Rev. Doctors who were present.

The function was altogether impressive and significant, and in spirit and kind was in beautiful accord with the atmosphere of the Catholic University of America.

**A National Conference of Catholic Charities.** The National Conference of Catholic Charities, formed recently at the Catholic University, promises encouraging results. Early in the year Monsignor Shahan issued an invitation to a number of representative laymen and priests active in the field of charity, and called them in conference at the Catholic University, February 19 and 20. Washington, Baltimore, New York, Chicago, Boston, Philadelphia, Newark and other populous centers were represented by active and experienced workers. The two days' deliberations called forth genuine enthusiasm, and showed that a National Conference of Catholic Charities was both desirable and feasible. The plan contemplates the holding of an annual gathering where all phases of Catholic charity may be discussed and where leaders from that field in different sections of the country may become personally acquainted. No effort will be made to hamper the large freedom of action heretofore enjoyed, or to commit the association or individuals to any definite policy in charity work. It is felt, however, that a regular and frequent interchange of views will be helpful, and that a clearer view of the distinctively religious principles that animate Catholic charity will result from closer associations among the active workers. The first National Conference will be held September 25 to 28 at the Catholic University, Washington, D. C. His Eminence, Cardinal Gibbons has accepted the office of Honorary President and Monsignor Shahan, Rector of the University, is President of the Conference. Many Archbishops and Bishops have already signified their warm approval of this work. As the organization of the Conference progresses further information will be given out in the hope of awakening widespread interest and coöperation. It will aid materially if all associations of Catholic men

and women devoted to charity in any of its forms, would send the name of the society and its officers, in order that all announcements concerning the Conference may be sent to such associations. All communications may be addressed to Rev. Dr. William J. Kerby, Secretary of the National Conference of Catholic Charities, Catholic University, Washington, D. C.

**Albert Hall Notes.** During the Winter, social life at Albert Hall has been enlivened by a number of "smokers." At these pleasant informal gatherings anyone with a song or instrumental number or a good story was entitled to the floor, while dignity was lent to the occasion by a series of instructive talks on the part of the professors. These were given by the Rt. Rev. Rector and by Drs. Pace, Shields, Kerby, Melody, Spensley, Bolling and MacCarthy, and were heartily appreciated.

The University is seeing a great wave of enthusiasm in athletics. The football victories of last Fall had called attention to the possibilities of the lay department in outdoor sports, but few were prepared to witness the splendid work done by the baseball team this Spring.

At this writing nine games have been played, in all of which the University has been victorious. It was highly satisfactory to defeat such nines as the University of Maryland, Swarthmore (two games), Eastern College, etc., but there was glee on the campus when Georgetown went down by a score of nine to one. The team has practised faithfully, and the prospects are that there will be few if any defeats, as they are constantly improving.

A temporary gymnasium will be fitted up during the Summer, but what is needed is a fully equipped building such as the generosity of patrons has furnished other universities. The young men are enthusiastic and persevering in spite of their limited equipment, and they are anxiously awaiting the friend who will come forward and give a gymnasium as others have given chairs. That friend will certainly be immortalized by the lay students.

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Catholic University of America, Washington, D. C.

*Rev. and Dear Doctor:*

I beg to thank you heartily for the copy of your new book "The Making and the Unmaking of a Dullard" which you so kindly sent me. I have followed the course of your ideas with great pleasure and I feel confident that your book will be of great use to Catholic teachers.

I cannot allow this occasion to pass without congratulating you on the activity and enthusiasm which you display in the field of Catholic education. Your work cannot fail to produce good fruit, and I would encourage you to go constantly forward.

With best wishes and praying God to bless you, I am,

Sincerely yours in Christ,

D. FALCONIO, Apostolic Delegate.

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